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In This Issue: Can Masonic Lodges Survive?

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A QUAIN OLD MASONIC HYMN

Come all you freemasons that dwell round the globe,
That wear the badge of innocence, I mean the royal robe,
Which Noah he did wear when in the ark he stood,
When the world was destroyed by a deluging flood.
Noah he was virtuous in the sight of the Lord,
He loved a freemason that kept the secret word;
For he built the ark, and he planted the first vine,
Now his soul in heaven like an angel doth shine.
Once I was blind, and could not see the light,
Then up to Jerusalem I took my flight.
I was led by the evangelist through a wilderness of care,
You may see by the sign and the badge that I wear.
On the 13th rose the ark, let us join hand in hand,
For the Lord spake to Moses by water and by land,
Unto the pleasant river where by Eden it did rin,
And Eve tempted Adam by the serpent of sin.
When I think of Moses it makes me blush,
All on Mount Horeb when I saw the burning bush;
My shoes I'll throw off, and my staff I'll cast away,
And I'll wander like a pilgrim unto my dying day.
When I think of Aaron it makes me to weep,
Likewise of the Virgin Mary who lay at our Saviour's feet;
'Twas in the garden of Gethsemane where he had the bloody sweat;
Repent, my dearest brethren, before it is too late.
I thought I saw twelve dazzling lights, which put me in surprise,
And gazing all around me I heard a dismal noise;
The serpent passed by me which fell into the ground,
With great joy and comfort the secret word I found.
Some say it is lost, but surely it is found,
And so is our Saviour it is known to all around;
Search all the Scriptures over, and there it will be shown;
The tree that will bear no fruit must be cut down.
Abraham was a man well beloved by the Lord,
He was true to be found in great Jehovah's word,
He stretched forth his hand, and took a knife to slay his son,
An angel appearing said: "The Lord's will be done!"
O, Abraham! O, Abraham! lay no hand upon the lad,
He sent him unto thee to make thy heart glad;
Thy seed shall increase like stars in the sky,
And thy soul into Heaven like Gabriel shall fly.
O, never, O, never will I hear an orphan cry,
Nor yet a gentle virgin until the day I die;
You wandering Jews that travel the wide world round,
May knock at the door where truth is to be found.
Often against the Turks and Infidels we fight,
To let the wandering world know we're in the right,
For in heaven there's a lodge, and St. Peter keeps the door,
And none can enter in but those that are pure.
St. Peter he opened, and so we entered in,
Into the holy seat secure, which is all free from sin;
St. Peter he opened, and so we entered there,
And the glory of the temple no man can compare.

—AUTHOR UNKNOWN.

NEW ENGLAND MASONIC CRAFTSMAN

ALFRED HAMPDEN MOORHOUSE, *Editor*
MEMBER MASONIC PRESS ASSOCIATION
27 Beach Street, Boston, Massachusetts Telephone HANcock 6451
Vol. 29 MAY, 1934 No. 9

FIRE In the recent disastrous fire which destroyed property over a large area in Chicago the printing plant of the *Masonic Chronicler* was entirely destroyed, together with all cuts, engravings and other material necessary for publication.

Notwithstanding this heavy loss the *Chronicler* kept up its record of not missing an issue. After heroic measures the current number appeared on time and in as newsy and excellent a fashion as ever.

Our sympathy goes forth to Brother Rapp for any loss he may have sustained and congratulations upon his energy and resourcefulness in maintaining the unbroken record of an excellent Masonic weekly.

LIGHT On another page of the issue will be found an account, written by a highly respected member of the Craft, officer in a lodge (Massachusetts Constitution) in far away Manchuria. Close as he is to momentous happenings, the views expressed and the light thrown upon a rather gloomy and confused prospect are deserving of very careful consideration.

The recital describes with clarity and authority certain phases and conditions existing in a country sadly harassed. All CRAFTSMAN readers, as well as others to whom contemporary history is of value, will relish this opportunity of getting a reasoned view by a competent observer.

FINANCES In the general collapse of values which has involved almost every individual and industry in this country, and which has spelled misfortune and even disaster to millions, the fraternity has had to bear a part. Its effects are noted in a shrinkage of membership, and a consequent reduction in revenue; in some cases due to an aggravated case of excessive overhead resulting from unwieldy and extravagant building programs indulged in during boom years, when there seemed to be no limit to the prosperity prophesied by men whose judgment and foresight was to say the least faulty, and who are in a large measure responsible for the ensuing deplorable state of affairs.

The average lodge, presided over by a wise master, and with a backlog of funds resulting from bequests, savings, or other accumulations, has seen these funds shrink in value tremendously and the revenue therefrom dwindle to infinitesimal proportions, or even to complete extinction.

Careful survey of financial affairs and close scrutiny of income and outgo (the necessary corollary of sound administration), has forced many lodges to curtail all activities of an extraneous nature to enable them to function in any sort of satisfactory fashion.

There have been cases of human dereliction with saddening consequences of a financial nature.

Just how deep are the scars of the financial debacle of the past four years? There are no exact figures

to indicate, which raises the point or purpose of this editorial: would it not be well for grand masters to appoint a competent committee to ascertain in what exact financial condition the organization now stands? This committee, with the power to make recommendations for ameliorating any chronic conditions which may be found, could accomplish much.

There is no doubt whatever that necessity has in some instances forced individual lodges to resort to heroic measures which in ordinary business practise would be disastrous from the standpoint of sound management, to maintain solvency in its affairs. Sales of long held securities and consequent reduction of trust funds has even been resorted to in order to supplement income and enable the lodge to function. Some organizations find themselves with expenses greater than their income.

Such conditions lead in only one direction. An iron-clad requirement compelling lodges to strictly limit expenditures of all sorts to an amount below actual receipts is necessary, or these lodges will in the end find themselves bankrupt. There will be a consequent reflection upon the whole Craft and its ability to properly conduct its affairs; possibly other disagreeable complications.

Presumably grand lodge has taken steps to set its own affairs in order, yet the body of the membership have scant sources of information on a subject to which it would seem to be entitled. It would be interesting to many to know precisely what revenue is received from all sources, and just precisely how it is spent. The strength of grand lodge resources is in great measure bound up in that of the subordinate lodges. Common prudence demands that steps should be taken at once to ascertain whether or not the institution is in sound financial shape, and if not, to take corrective measures looking to its absolute solvency on sound business lines.

DIVERGENCE It was to be expected that the severance of fraternal relations between Massachusetts and Philippine Grand Lodge would have reverberations in California and possibly other sections of the United States as well.

It is not a time to rock the boat, however. The Grand Lodge of Massachusetts had, we believe, ample justification for its act, as an impartial view will readily disclose. This grand lodge is not a rubber stamp for the United Grand Lodge of England. It does, however, believe in respecting established practises and the proprieties of decent Masonic intercourse; its position in this matter will be respected more and more

The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry and the brotherhood of man.

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Alfred Hampden Moorhouse, Editor and Publisher.

by straight-thinking Masons when its motives are understood.

It is earnestly hoped that no further break in relations will result, or further unpleasantness arise between other jurisdictions in the United States as a consequence of this unfortunate episode, "harmony being the strength and support of all institutions . . ."

ESPRIT William C. Rapp, able editor of the *Masonic Chronicler* of Chicago, in a leading article recently, takes note of a condition of despondency existing apparently in the midwest among the masters of lodges—all tending, as he records, "to reduce him (the master) to a state of pessimism and discouragement that tempts the average (sic) master to throw up his hands in despair and 'quit'."

Brother Rapp proceeds to pour the oil of brotherly encouragement upon these discouraged men, but whether in this he is right we are not quite sure.

If it is true that men who are masters of lodges have no more fortitude than the described conditions indicate, then we can only say "God save the Craft."

These men, supposedly steeped in Masonic history or tradition, certainly familiar from long practise in the teachings and precepts of Freemasonry, cannot be said to be any credit to the fraternity. And this is putting it very mildly. They do not "belong," and the sooner they get out the better, for like dry rot, the force of their example will spread through their own Masonic environment to its eternal discredit.

We hear much these days in familiar verbiage of the "softie" who "can't take it" and all that sort of thing. These weaklings are simply men deficient in character; they never were fit to occupy the master's chair.

All too often, again and again—and we say it with regret—in the newer portions of this country, is met a totally wrong conception of Freemasonry. The sudden, swift, and surprising growth of membership in many sections of this fair land give proof that the Craft has grown by methods which savor too much of the popular ballyhoo and all too evident high-pressure practises which have characterized recent history, the dire results of which are now an affliction to the whole nation.

It is refreshing to step away from this gloomy prospect to look at another picture. In the *Masonic Digest*, Editor Blight comments on the subject, "Consider Pennsylvania," as follows:

"One hundred years ago, the Masons of the Keystone State, recognizing the need of maintaining homes for the children and the aged, began the accumulation of a Masonic homes' endowment fund. Slowly but surely the fund grew, until today it totals \$16,000,000.00. The income from these investments is sufficient to pay all the expenses of the homes. Far-sighted Pennsylvania!

"Pennsylvania Masonry is proud of its homes. The guests of the Craft, old and young, are also proud of the homes. Supported in this business-like manner the stigma of "poor relief" is removed. There is dignity, self-respect and fine feeling.

"Pennsylvania Masons do not worry about depressions. Come good times or come bad, they know

the homes will be amply supported and their guests well taken care of. Under these circumstances the "indispensible duty" becomes easy."

What a difference in the pictures. One magnificent old jurisdiction, hoary with honorable tradition; probably, in the eyes of many modernists *musty* with conservatism or old foggyism, going along its steady course of practising Freemasonry in the way and manner the Ancient Landmarks indicate, heedless in large measure of the hurrying race rushing madly past, content to do good in its own way. The other a heterogeneous crowd of "mixers," "good fellows," "kiwanians," "rotarians," and whatnot, backslapping each other, entertaining at every occasion, sometimes with salacious stuff, spending lodge funds on frothy entertainment of little real value, and, in the day of reckoning lacking leaders or principles sufficiently strong to keep the Craft in their neighborhood on a safe course; buffeted about by winds of chance and otherwise giving evidence of uncertain Masonic navigating ability, and yet thinking they practise Freemasonry.

Is the latter picture too highly colored? Perhaps! Yet it points a lesson, and if it will serve to warn those similarly inclined away from the destructive influences of a wrong Masonic conception, we're not sorry.

No Masonic lodge which has followed a correct, conservative course need feel the barbs of "outrageous fortune" other than as an urge to greater effort in the service of T. G. A. O. T. U. to whose service all men kneeling at the consecrated altar of Freemasonry have freely and of their own accord dedicated themselves.

CODE Nowadays discussion rages around codes of variety seemingly infinite—limited only by the number of different industries embraced in the economic life of this nation. Words in millions are daily poured out, passions often aroused, and generally a veritable volcano of argument belched forth to assail the ears.

Whatever may be thought of the catalog of codes inspired from Washington and their merits as bellowed forth by that gentle soul, Hugh Johnson, who would "crack down" on all dissenters, and whose wild denunciations have made him anathema to serious-minded people, it is pretty generally admitted that codes do exist, and have for centuries in most social strata, from that of the racketeer, whose activities, now happily subsiding somewhat, and whose zeal in keeping a tight shut mouth is to be recommended in less sinister circumstances; to that of the pious reformer, whose eyes, gazing upward toward Heaven, yet fail to see much of the scum in which not infrequently his own feet are stuck, nor the iniquities of his own environment and narrow code.

The Masonic Fraternity may likewise be said to have a code—certainly if it has not it should have one. If the teachings of the ritual, the lessons learned at the altar, mean anything, they mean that these men, pledged by a bond of brotherhood, have promised to uphold ideals which are primarily of the essence of good living, they have, in the presence of their fellows and under most solemn surroundings, dedicated themselves to the cause of virtue.

If then the aims of the fraternity are to be pro-

gressive, and it is to become something more than merely a static element, the Masonic code is something which in present parlous days can be of extreme value.

Individual troubles absorb the attention of most men today, and yet there is time in the enforced idleness which altered times have brought about, to consider general conditions and our part in the whole scheme of things.

Masons are but men, but with what a purpose! The

things to which their ties have linked them are in their essence of the very warp and woof of orderly living; they spell in their connotations or implications a perfect society of individuals devoted to the working purposes of making others happy—in short the practise of universal brotherhood. But it may be said with a certain measure of truth, "that's all hooey." No one thinks Masons are any better than others. Well, if they are not, whose fault is it?

Do the Ethics of Freemasonry Reach to Business Matters...?

A Monthly Symposium

The Editors

ALFRED H. MOORHOUSE
BOSTON

JOSEPH A. MORCOMB
SAN FRANCISCO

WILLIAM C. RAPP
CHICAGO

JAMES A. FETTERLY
MILWAUKEE

MASONIC ETHICS AND BUSINESS

By ALFRED H. MOORHOUSE

Editor *Masonic Craftsman*, Boston

PROBABLY no question has disturbed the Craft more or been the cause of keener discussion than this: "Do the Ethics of Masonry reach to business matters and relations?"

To answer with a positive yes or no is not expedient or advisable, for there are a great variety of constructions applicable to the question.

It is assumed that when a man enters Freemasonry, his purpose is to "improve himself . . .", connoting a course of mental development whereby the prime essentials of Masonic craftsmanship are studied and the fruits of such im-

provement put into practical everyday effect. The proportion of members who do just that, however, is not as large as it should be; it is to be regretted that not always do those seeking admittance into the fraternity do so with purest motives, notwithstanding their declarations.

To those entering Freemasonry with an ulterior motive there awaits a certain disillusionment, for the Craft is not based on a business *quid pro quo* and no obligation devolves on anyone in it to patronize his fellow lodge member. The man who has such a thought uppermost in his mind had better dimit—promptly.

In the natural course of events, however, it frequently happens that men of similar mental mould thrown together in fraternal companionship by a community of views or common interests, draw together into a strangely mystic sort of circle which more often than not inspires each to seek to render a service to the other. This being so—and it is a perfectly natural impulse, based on mutual confidence and respect—it is altogether likely and quite commendable that patron-

age in the form of business favors will follow. The relationship, however, is a delicate one. Automatically that man in whom one brother has placed confidence to the point of entrusting him with the execution of some important matter is put upon his honor to see to it that a full meed of value shall in every single case be given, and the confidence not misplaced.

In an ideal society of Freemasons, nothing could be more admirable than the perfect exemplification of a brother's welfare being placed above all else; and of a certainty economic matters count largely in the welfare of all of us.

To define the length to which a Mason may go in his approach to others on matters of business is not possible nor desirable. It may be stated with some truth, that no approach whatever should be made in this direction. Yet it must be granted that when a man is found whose integrity is above reproach, whose qualities of character and whose skill in the arts, sciences or industry are commendable, then by all rules of fairness and good Masonry, he is entitled to favorable consideration, if not actual preferment.

The relationship between Masons in matters of business should always be on the highest plane. A certain altruism governs the relationships of all honest-minded men; only the cheat would capitalize his membership in Freemasonry, or use it for other than honorable purposes; the proper conception of this appears to be obscure to some who seek to profit by their Craft connections; precedents serving to show where political and other venal minds have sought to exploit the fraternity are, unfortunately, not lacking.

To the average Mason this advice is offered: If you find a Mason who is honest, whose intentions are good, whose skill and industry are equal or superior to others and who will in no case abuse your confidence, by all means give him your patronage.

In this way you may demonstrate one phase of practical Freemasonry. But, as in all matters of Masonic moment, follow reason.

OBLIGATIONS REACH ALL RELATIONSHIPS

By JOS. E. MORCOMB

Editor *Masonic World*, San Francisco

"DO the Ethics of Masonry Reach to Business Matters and Relations?" Such is the question arranged for our present discussion. In the far-away days of our own schooling, when Mental and



Moral Philosophy was supposed to provide for young minds the basis for correct reasoning, it was deemed essential to find satisfactory definitions for terms used, that so there might be agreement on the direction of argument and the form of conclusions reached. It may be well in this case to seek a simple yet comprehensive definition of the word "ethics." We can put by as inapplicable the special forms of ethics, as having reference to professional or incidental relationships. So we come upon the declaration, much to our purpose, that ethics in its broadest and truest sense, is "the science of human duty; the body of rules of duty drawn from this science."

Accepting this dictum as binding upon all good men, we further discover that the ethical code of Masonry is not accurately nor exhaustively formulated; nor is such formulation necessary. No man can put his finger upon dereliction of duty in any relationship of life, and say that this is not covered by direct Masonic injunction or the necessary implications of its teachings. Masonry supposes, and is justified in the supposition, that all human duties—to God, our neighbor and ourselves—are amply covered in the body of its precepts. This being true, the question as above is almost superfluous. The Masonic duty is to be classed, in its most positive form of expression, as of the self-evident moral truths, enforced by solemn obligation.

But it is also true that all men, being fallible of judgment and frequently neglectful of duty, do go astray from the well-defined path of truly ethical conduct. Many or most of such offenses are trivial, needing no other force for conviction and correction than the natural promptings of an informed and right-principled mind. But the implications of our question seem to reach to violations of Masonic ethics of a more serious character. One of settled character and correct teaching, whether Mason or non-Mason, will not need a code of ethics for constant reference to keep him within due bounds in all relationships with his fellows. If he fails, being a Mason, and his offending is such as to bring reproach upon the fraternity, he should be disciplined; dealt with according to the gravity of his offending.

The argument may be thus summarized: The ethical code of Masonry does not differ from that whereby every good man is bound as a constituent of the social order. Such code reaches to all relationships, including those of business. The Mason, because of his known professions of adherence to correct principles of conduct, should be held even more strictly than others to conformity with the ethics that is for the common wel-

fare and protection of society. Any serious violation of the accepted code should entail discipline and penalty. This only can Masonry convince the world that its professions are more than empty words.

REACH EVERY FORM OF HUMAN CONTACT

By J. A. FETTERLY,

Editor *Masonic Tidings*, Milwaukee

ANSWERED specifically, the ethics of Freemasonry do reach to not only the business relations of life, but to every form of human contact, of human endeavor and activity. For after all,



the ethics of Freemasonry, like the ethics of religion, are but those rules for life and conduct which experience and age-long practice have demonstrated to be fundamental and for the welfare of mankind. Hence, they naturally permeate and afford the ground-work for all things.

However, if our question is designed along narrower lines—if it only inquires whether or not in-

dividual Masons observe and follow those ethics in their daily lives—that is something else again.

You and I know men—many of them—who candidly and sincerely do try to carry their Masonic teachings—its philosophy and its ethics—into their daily lives and activities. We likewise know many others who do not. Like some church members whose religion is largely confined to Sunday, many Masons confine their Masonry to lodge meetings. They appreciate the beauties of the lessons they have been taught, understand the moralities expounded, and are sympathetic to the principles involved. They simply cannot, or are unwilling to exemplify those lessons, follow those morals or demonstrate those principles, in their daily lives. Theoretically, they are sincere Masons; practically they are Masons in name only. They *believe* but they do not *act*.

Then, unfortunately, there is another class of men who are either pessimistic skeptics or skeptical pessimists. They regard the whole thing as so much "hooey," undeserving any real consideration or support. This class is fortunately small, but the harm they do to the Craft in destroying its good reputation, is great. The sooner they are dropped from the rolls, the better it will be.

Ethical codes or rules of conduct have been promulgated for the betterment of society and the uplift of humanity since before the Christian era. The Hammurabi, the Theodosian, the Draconian, the Justinian and the Napoleon are examples. They have all exercised an influence for good on mankind in its upward progress. The Masonic code or code of ethics of Freemasonry is one of the younger codes. That it has had, does have and will continue to exercise a beneficent influence on its votaries or on those brought in contact with it, cannot be denied. That some disregard that influence, or are immune to it, is their misfortune.

ETHICS SHOULD ALWAYS GOVERN MASONS

By WM. C. RAPP

Editor *Masonic Chronicler*, Chicago

TO the question whether the ethics of Masonry should govern a Mason in his business affairs, the answer should be an emphatic affirmative. The ethics of Masonry teach but little more than common honesty and a due regard for the rights of all men. In its admonition to its devotees to act honorably by their neighbors and to live an upright life, it makes no distinction between business and social affairs, or between Masons and the profane. In this respect the ethics of Masonry reach not only business relations, but all activities of any nature in which a Mason may be engaged.

Freemasonry as an institution, however, is cautiously averse to entering into business matters and relations in any form. It wisely declines to take cognizance of business disagreements between its members, or between members and non-Masons, leaving such matters to civil authority, where it manifestly belongs. Where actual fraud and gross dishonesty are involved,

it ceases to be merely a business matter, and the moral phase enters into the picture, bringing it within the scope of Masonic discipline. The line of demarcation between ordinary business transactions and sharp practices is sometimes indistinct, requiring Solomonian wisdom for just adjudication, and in such cases Masonic officialdom declines to serve as arbiter. To this extent the ethics of Masonry do not reach to business matters and relations.

A third aspect of the relationship of Masonic ethics to business may be found in the much-discussed question whether a member of the fraternity should support business men who are Masons in preference to those who are not. The problem is essentially an individual one; a problem which each man must decide for himself. Assuredly no violation of Masonic ethics may be charged against the Mason who is indifferent to the affiliation or non-affiliation of those with whom he does business or from whom he purchases the necessities of life. On the other hand, Masons are enjoined to aid, support and protect each other. How far each man cares to go in supporting Masons who are engaged in business lies with himself. The spirit of brotherly helpfulness will incline the average man to patronize those who are bound to him by the ties of the fraternity, and personally we like the follow this inclination.



Can Masonic Lodges Survive?

By FRANK L. PERRIN, 32°

(An Address Delivered before Fourth Estate Lodge, Boston, May 14, 1934)

Bear in mind the exact purport of the question. It is not asked whether or not Masonry can survive, but whether the present form of organization can survive.

Masonry, which we somewhat pridefully trace back to the building of King Solomon's Temple, no doubt existed in the hearts of men long before that period. Like the spirit of Christianity, the tenets of Masonry, (friendship and brotherly love), are "without beginning of years or end of days."

Now all we know of the existence or reality of these expressions of divine nature or truth of being is what we see expressed by our fellow creatures, the sons and daughters of the one God in whom every Mason has signified his trust. Good must always find expression. It is like the expanding chrysalis, the blooming flower, the rivulet which becomes a great river.

Behind Free Masonry there has always been and must forever be the actuating and inspiring spirit of brotherhood. It is impossible to discover from what we know of the beginnings of Masonry any real conflict between the artisans and their supervising directors. Master Masons, fellow craftsmen and entered apprentices sought only to protect themselves and their work from interference and possible depredations from a common enemy.

That, essentially, is the main objective of modern or speculative Masonry, as I see it, and as it properly is appraised today. In Masonry there is nothing of-

fensive or aggressive. In Masonic unity there is a strong defense against the common enemy of the present, symbolized in varying but familiar aspects, all, in the final analysis, representative of modern forms assumed by the traditional foes of the early craftsmen.

It would be vain to attempt to console ourselves with the presumption that the enemies of religious liberty, freedom of conscience and individual initiative have been overcome, or that they have ever been discouraged or greatly intimidated. Those who would preserve and safeguard these sacred heritages, all fostered and protected during the centuries by Christianity and Free Masonry, must never relax their vigilance or lose their courage or their fortitude.

Just as the Christian churches are the outposts and the fortresses which unite the champions and defenders of the faith, so are Masonic lodges, to the degree that those lodges embody and typify the true spirit of brotherly love, the outposts and fortresses of those cardinal virtues which are the basis of Masonry.

I cannot conceive of the possibility or the probability of these outposts even being deserted. A disgruntled communicant or backsliding heretic may desert the church of his choice, but he cannot destroy the basis or the foundation upon which the spiritual church is established and upon which it rests. No more can lack of interest, dissension, or modernistic beliefs and prejudices, destroy the structure of Free Masonry. Good implanted in consciousness can never be destroyed. All the powers of evil cannot prevail against

it. Let us, in our effort to evaluate causes and appraise apparent or possible effects, be careful not to overemphasize the perils which may seem persistent and so powerful.

Those of us who scan the horizon thoughtfully that we may the more correctly mark the trend of human affairs, may be troubled and deeply concerned at the moment because of what we believe we discover. We are certain of one thing, and that is that in many respects there has been a drifting away—or at least a movement away from old landmarks which we had

FRANK L. PERRIN, 32°
Associate Editor, *The Christian Science Monitor*

thought were permanent. Perhaps this indicates cultural and economic progress. It is progress, or it is retrogression. It is the first of these if we are able to carry with us as we move along that abiding faith in divine justice and reflected human integrity which makes true brotherhood a universal quality. It is the latter if, in our blundering haste to adopt the new, we abandon the tenets and practices of our established faith.

In a gathering such as this no one is called upon to defend the tenets of our Masonic faith. I wish I might as convincingly dismiss a persistent inquiry regarding the fortitude and fraternal constancy of those of us who make up the rank and file of adherents to that faith. But I am constrained to believe that if an impartial judge were to seek to place the responsibility for many of the social and economic ills which seem to inflict the people of the world today, he or she would unavoidably and quite properly elect you and me and our neighbors individually, far and near, as the ones who have permitted and condoned the abuses suffered. And we would have no convincing plea in avoidance to be offered. There is a time-worn legalistic subterfuge which makes it possible for one charged with flagrant lapses either of omission or commission, to plead that "as to these matters the affiant has no knowledge or information sufficient to form an opinion

or belief." That, substantially, is the language of the older practice codes. But its specific form is unimportant in considering the indictments here laid down, because most of those of us against whom it is directed do possess both knowledge and information. Those who insist that they are uninformed may be advised by considering the statement of facts prepared for their special benefit. It follows, and is made a part of the general indictment:

It is a trait of human nature to discover and point out a scapegoat. "The woman gave me and I did eat." This, the original alibi, or plea in confession and avoidance, has come down to us through the ages, its phrasing varied to serve any specific purpose, but employed always with the hope that personal responsibility can be avoided or evaded. Excusing or condoning failure, through omission, to do one's duty, gives the pleader no standing in court. But, you and I insist, we are not in court. The fact is we are just there, and one of the most pregnant issues ever joined is being determined. In the balance hangs the question of human rights and human liberties, regarded, since the Reformation, as the most sacred of rights. If any person doubts the sincerity of this statement or the importance of the issue, let him pause long enough to consider how far we of this generation have strayed from the standards and moorings of the recent past.

No bill of particulars is needed. The facts are apparent and are generally admitted. They do not convict respectable representative men and women of overt acts of disobedience, or the violation of moral or civil codes. But these admitted facts do convict the vast majority of these respectable citizens, leaders in reputable business enterprises, in the professions, and in all walks of life, of condoning, as accessories both before and after the fact, those flagrant offenses, openly committed, which have lowered the general morale.

That is a strong indictment when its implications are realized. And with this realization there is begun the cunning and perhaps defensible preparation of the ubiquitous plea in avoidance which always has been and probably always will be the recourse of the collateral descendants of Cain. "Am I my brother's keeper?" The answer to that plea, made in the form of a disarming interrogation, was instant and denunciatory: "What hast thou done? The voice of thy brother's blood crieth unto me from the ground."

That cry has come down through the ages, and is heard today by those who will listen. It is the cry of those who have chosen the primrose path of indulgence only to discover that they are unable, as they imagine, to escape the entangling temptations which they should have been taught to avoid. They have seen their elders condone in others the very offenses against the moral code which they now discover bring enslavement to vicious habits and even bitter remorse for careless transgressions.

What, then, are the responsibilities of those who are able to discern, because of experience or observation, the unmistakable trend of the times? The temptations of youth are what are assumed, in the beginning, to be harmless pleasures. Excesses, either of indulgence or transgression, are cumulative, because ret-

tribution is too often tardy in demanding its inevitable and inescapable toll. Even the voice of experience is too often silent or indistinct, perhaps because those who should listen to and heed it do not care to hear or understand. Possibly something more than wise counsel is needed.

But the query as to the duty of those who should be the guardians and custodians of what may be called the moral peace of our social world remains unanswered. What is the answer? Let us, momentarily, hazard this pertinent though possibly embarrassing thought: It is that every informed and discerning person knows the answer already, and that such an admission of this knowledge automatically charges each and every one of us with personal responsibilities and duties which we have consciously shunned and attempted to delegate to others.

By the common law there was vested in the chief peace officer of the county authority to summon every citizen in time of peril, to preserve and insure the public peace. The force so marshaled was known as a *posse comitatus*. Its warrant of authority was comprehensive enough to protect its members in the use of any means or methods necessary to the performance of the duty imposed or assumed.

There exists, in every community throughout the length and breadth of the United States today, the moral and spiritual force to bring into effective operation the power collectively held by this historic institution, the *posse comitatus*. All that is lacking is that individual call to arms which will arouse men and women of whatever age to a realization of their responsibilities as citizens, as parents, or as the future arbiters of the destinies of themselves and their fellow-men.

The way, the modus, is plain enough and open enough to be discovered by everyone. Simply stated, it is the ungrudging assumption by every person of his or her duty as citizen and neighbor. It is a duty that cannot be delegated, in the first instance, to legislator, peace officer or judge. It is the duty first to practice and next to initiate in the body politic those precepts of civic virtue which are the basis and fabric of our communal liberties. Is the formula, simple in itself, too complex to be followed? Surely it is not.

Perhaps because of its very simplicity we have looked on beyond it in an effort to discover some vicarious method of attaining moral excellence and civic virtue.

The trend, undoubtedly, has been too much away from a pure and probably impractical democracy in which each citizen and elector asserted his individual choice and authority, toward a more manageable but perhaps a less effective form of delegated authority and supervision.

An introspective appraisal of Masonry as it exists today does not, I am confident, disclose any inherent fundamental weaknesses. But it does disclose, as must be agreed, a prevailing lethargy on the part of the rank and file of the fraternity. In the days of our affluence we become indifferent and careless. We fail or refuse to see or interpret the signs of the times. In days of stress or need we are too often inclined to look for relief where it cannot be found.

I would not have you suppose that it is my belief that the prefatory attendance at lodge meetings would in itself cure all our social or economic ills. It will not, any more than church attendance, of itself, will bring a realization of the kingdom of heaven to the hearts of men. But both these do help, because the very acts identify us, individually and collectively, as champions and defenders of the better things of life.

Masonry will survive, as I have already said, because basically it is an expression of that brotherhood which must always exist and find expression in the hearts of men. Its lodges will exist, either materially or figuratively, according to the degree of constancy and militancy felt by those who have knelt at its sacred altar.

The sower must continue to go forth to sow. Those who most convincingly carry the message of fraternal brotherhood are those who have learned, in some measure, the lessons in Masonic lodges. That the responsibility is not always accepted is not due to any inherent weakness in the institution itself. There are no times when the truth of being is not the truth. I look forward confidently and hopefully to that time when all who have learned the lesson, either by precept or experience, will be glad to carry the banner under which they are proud to march.



Manchu-Di-Kuo

(Specially Written for THE MASONIC CRAFTSMAN.)

[ED. NOTE. In view of the fact that the Grand Lodge of Massachusetts has jurisdiction over certain lodges in the Orient, and of the CRAFTSMAN's desire to give its readers some idea of the conditions under which its readers in those countries live, a letter to a well-informed Freemason, member of a lodge in that far-distant land, requesting information as to the true status at present existing there, was sent, and a reply, the contents of which follow, has been received.

The information given by our Masonic brother (who prefers to remain anonymous) may be considered as strictly first-hand, accurate, and a correct summary of a situation about which much confusing misinformation is daily being broadcast in the press of this country. For which reason CRAFTSMAN readers will be grateful to learn and receive with interest a sketch of present conditions in a land torn by the vicissitudes of war, where history is in the making to a degree greater in its significance than anywhere else in the world today.

It is comforting to know that no matter how vicarious conditions may be, nor how violently armed strife distracts from the normal, our brethren in Freemasonry quietly "carry on," practising those admirable tenets of craftsmanship which give the fraternity its fame, and make of it an agent for the reconciliation of men's minds (at least when a decent regard for logic and good sense prevail) as well as a powerful preservative of principles upon which a livable society must ultimately rest, if it is to be contented and happy. —A. H. M.]

"Although the 'empire' of Manchu-Di-Kuo is nominally heir to the old Moukden overlordship of the three Eastern Provinces (Moukden, Heilungshan and Kirin) and Pu Yi, ex heir to the Chinese Empire, has become the crowned head thereof, the actual power is in the hands of Japanese advisers.

However much we may dislike to admit the fact, there is little doubt that control by Japanese will mean better and cleaner government, lead to quickened development of sparsely populated regions, and add to the wealth of the people by the exploitation of mineral and other natural resources.

In past years spasmodic attempts to this end have been made by foreigners of both United States and British nationalities, whose reward has been complete failure, due to the fact that no reliance could be placed on titles and agreements. Frequent change in the personnel of local officialdom was invariably followed by new demands, new impositions and new restrictions entirely discouraging activities involving capital outlay.

Although assurances have been given that the "open door" policy will be maintained, the value to foreigners of this policy was recently defined by a Japanese thusly:

"Of course, the open door policy will be respected, but Manchu-Di-Kuo is like a restaurant whose doors are always open to guests, but of which all the tables are occupied."

Jealous as we may be of the loss of influence of the white race, now surrendered to the yellow, dispassionate consideration forces the conclusion that the natives will be better governed, happier and more prosperous, eventually, under the aegis of a foreign power (Japan) than under the mis-government of their own nationals.

You will no doubt have read in your daily press of a great influx of immigrants eager to enter this new heaven of Manchu-Di-Kuo. You should accept these reports with much reserve. The influx is actually no greater than before the political changes.

There is always a movement from the South during the Spring, of agricultural laborers, who come up for the seed planting: Poppies, Kaoliang, soya beans, wheat and other cereals. Most of these laborers return to their homes when the crops have been harvested.

There is, however, and has been during and following the civil wars in the south, immigration, said to number in the aggregate some millions, of people driven from their homes by devastations of war and natural calamities such as floods. In numberless instances their "little all" has fallen prey to unpaid or disbanded soldiery who have turned to banditry for daily sustenance.

The immigrants have been settled on lands of great estate owners in many cases under the "truck system" whereunder the landowner receives a definite proportion of the harvest. It is understood that the result has not always been advantageous to the worker himself.

No doubt changes will follow under the new regime tending to improve the condition of the immigrants, and so encourage them to become permanent settlers.

It is extremely doubtful whether there will be any considerable influx of settlers of Japanese nationality. The climate is far too severe for them. Possibly they will encourage emigration from northern Korea, to make room for Japanese in that country. There the climate is more equable, and the country has more scenic attractions appealing to a beauty loving people.

Whether the Japanese will, ultimately, throw off the very transparent mask and annex the country, remains "on the knees of the gods." It would be brought about if any general dissatisfaction of the people became apparent, or if there be a repetition of incidents such as the killing of the Japanese officer, which was the "last straw," which led to the open activity of the government against Moukden. Japanese have had their eyes on this country ever since the China-Japan War, when it was ceded to them under the peace treaty, but retrocession was forced upon them by Russia, France and Germany.

You may, I think, safely dismiss any idea of "strong armed" policy on the part of Japan, and you may, equally dismiss any impression that the "thirty millions" of Manchus are enthusiastic welcomers of or supporters of the new regime. Probably a fair estimate of native Manchurians would place the figures somewhere in the neighborhood of half a million; certainly not one million. The rest—namely, the twenty-

nine or twenty-nine and a half millions—are born Chinese, and I have yet to meet a single one of either Manchu or Chinese birth who does anything but spit when the name of Japan is mentioned. Nevertheless, you may take it that Japan is here to stay, regardless of the League of Nations or representations of foreign powers. Foreign powers are too much engaged in their own domestic troubles to devote much thought or attention to outside affairs.

Soviet Russia, whose Siberian frontier is conterminous with that of Manchuria for thousands of miles, and whose political interest is proportionately greater than that of any other power, appears to be watching developments. They have hitherto shown commendable moderation, even to the extent of agreeing in principle to the sale of the Chinese Eastern Railway upon which the Czarist government expended many millions. Whether they really intend that the sale shall go through remains to be seen. If they do sell we may bid a long farewell to the influence of the white race in this quarter of the globe, and many thousands of Russians—railway employees—and traders who make their livings indirectly from the railway, will have to seek other sources for their daily bread; thus adding to the problem of the homeless Russian.

There are persistent reports, and probably some substance of truth therein, that Russia is increasing her armed forces on the frontier. She certainly has every right so to do; having a near neighbor, land-hungry and jealous of the ownership of a littoral teeming with fish, and of undeveloped territories of reputed fabulous wealth in minerals and other natural resources. Both parties appear to be loth to come to blows. The opinion of neutrals is that Russia is better equipped than ever in her history, and that the outcome of open hostilities would put her opponents "in their place."

It is quite possible that Russia would have shown

greater inclination to interfere in the politics of the region, but for the presence of thousands of those known as "White Russians," namely refugees, who fled from their homes during the revolutions and counter revolutions, fearing for their lives, and who still dream of return to former wealth and former social enjoyments, although the wealth has evaporated and the social order is no more. These "white" Russians have no cohesion, but are divided into numberless societies and organizations, each of which claims to be the one and only representative of the whole. They have no concrete influence, but nevertheless appear to be a "fly in the ointment" of the Soviet Government.

Possibly a war between the Soviet and any other power might have the effect of reuniting as a whole Russians of all shades of opinion. Experience has shown that the members of a family are inclined to show an united front if the family is attacked.

You are particularly interested as to the effect upon the Craft of these evolutions in Far Eastern politics. I apprehend no prejudicial effects whatever, except loss of membership by the constant attrition by departures due to the retiring from the tradal arena of firms who have found business unprofitable.

Masonry has existed in Japan for something like three-quarters of a century without any interference whatever on the part of the Japanese government. It is said that a "gentleman's agreement" was made many years ago through the influence of the English Grand Lodge, by which agreement no Japanese has ever been initiated in Japan. It is true that a very insignificant paper, claiming to represent Russian Fascists, has for months past conducted a virulent crusade against the Y. M. C. A. and Judo-Masonry—whatever that term may mean. The attack has been directed against the lodge generally and its members personally in their private capacities, but we take no notice, but pursue our lawful occasions undisturbed by such trifling vexations."

A Prophecy Unfilled

MR. KING—*The Senator has referred to what appears to me as a prophetic statement which I made in 1918, when I quoted from Tennyson, who, in a great poem, adverted to the fact that in the future there would be pilots of the azure blue who would drop their golden bales upon earth.*

THE CONGRESSIONAL RECORD.

The gentleman from Utah did not quote accurately, but he got the sense of the thing. In "Locksley Hall" Tennyson did sound a prophetic note. Part of his prediction has come to pass already. The commercial planes are doing what he foresaw in the passage which Senator King paraphrased:

*Saw the heavens fill with commerce, argosies of
magic sails,
Pilots of the purple twilight, dropping down with
costly bales.*

The world war and the little international squabbles

since then have verified cruelly another grim vision of the poem:

*Heard the heavens fill with shouting, and there
rained a ghastly dew
From the nations' airy navies grappling in the
central blue.*

But, unfortunately, the noblest ideal of all has not yet become a reality. Indeed, it seems as remote and unattainable now as when Tennyson wrote the poem in 1842, or when he died in 1892. He dreamed of universal peace, a closely-knit world, thus:

*Till the war-drum throbbed no longer, and the
battle-flags were furled
In the Parliament of man, the Federation of the
world.
There the common sense of most shall hold a fret-
ful realm in awe,
And the kindly earth shall slumber, lapped in uni-
versal law.*

The strong tide of nationalism now sweeping the world seems to have submerged for the time being the many groups which have been striving to bring about better international relations and disarmament. Lo, we may take the present situation as a criterion, with Japan and Russia ready for conflict and with the European powers speculating, not on the possibility of a distant clash, but on the occasion and the time when it will begin, how far away the Tennysonian goal appears. The League of Nations, for example, has been a double failure. First, its prestige has dwindled. Second, it has not been able even to keep its membership intact. The anti-war propaganda of smaller associations seems just so much lost motion. Here in the United States, the Big-Navy men have triumphed. The program is evidence of our general fear that the world situation may get out of hand, and that we shall need a powerful fleet for self-protection.

The surest approach to another general outbreak is the establishment of dictatorships. A Hitler, a Mussolini or a Stalin may plunge his country into war in order to strengthen or even to maintain his leadership, or to divert the minds of the people from their domestic grievances. He may even so contrive things at first to make war unavoidable, and then to popularize it as a struggle in self-defense. A dictatorship in the United States would carry the same power that it has elsewhere. Indeed, there is an authentic instance of an American President who was urged by a cabinet officer to embroil the country in war as a remedy for internal difficulties.

Three large countries are already under dictatorships, and the military caste dominates Tokio. How slim the chances are that a reign of peace will dawn

soon. How indefensible it would be of Washington to ignore the possibility, not to say probability, of a great conflict, such as has been forecasting.

"Forward, forward let us range," sang Tennyson, at the end of his poem. Civilization does seem to be going forward all over the world, but away from the "Parliament of man." Rather it seems headed for the "far-flung battle line" which a more realistic English poet foresaw.

[The above editorial from the *Boston Herald* is peculiarly appropriate to Freemasonry. The ranks of our organization are filled with men devoted to the arts of peace and the promulgation of ties of brotherhood. They have an interest in world relations transcending almost all else. The happiness of the world depends upon the degree to which men of all creeds devote themselves to the advocacy of friendly relations between individuals and nations. Rancor and distrust breed militarism. Selfishness and sophistry break down good will. Once aroused, the jealousies of individuals and nations are difficult to reconcile.

Manufacturers of munitions of war make huge profits, and are continually striving to foment the war spirit without thought of the dire results of armed strife or the endless chain of suffering and human misery in its train. Common sense and a knowledge of the absolute futility of internecine strife should arouse every man, woman and child in a solid purpose to defeat all advocates of war. Freemasons as exemplars of that spirit of harmony which should typify the ideal citizen should be a unit against all individuals, units, or aggregations advocating anything save an equitable solution of international difficulties based on peaceful practises.

Saints John Days

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Among the many fascinating angles of the Ancient Craft are the numerous facts yet to be discovered.

Masonic history discloses greater and greater gaps as we go back into the far past. The ancient mine of Masonic symbolism still yields the gold of truth to him who knows how to delve, but many and various are the Masonic customs, words, rituals and ideas for which we have as yet no complete explanation.

Among these is our dedication of Lodges to the Holy Sts. John.

No satisfactory explanation has as yet been advanced to explain why operative Masons adopted these two Christian saints, when St. Thomas, the very patron of architecture and building, was available as patron of our order.

Most Freemasons who give the matter thought are well agreed that the choice of our ancient brethren was wise. No two great teachers, preachers, wise men, saints, could have been found who better shadow forth from their lives and works the doctrine and teachings of Freemasonry. But to be happy that the Holy Sts. John, in character and attainments, are typical of all that is best in Freemasonry, is not to know how and why the Fraternity came to select them.

Where the great students and researchers of the Masonic world have failed, he must be fool indeed who would rush in to explain. Yet there is an explanation somewhere, if we can but find it.

St. John the Evangelist apparently came into our fraternal system somewhere towards the close of the sixteenth century, at least, we find the earliest authentic lodge minute reference to St. John the Evangelist in Edinburgh in 1599, although earlier mentions are made in connection with what may be called relatives, if not ancestors, of our Craft. For instance "The Fraternity of St. John" existed in Cologne in 1430.

"St. John's Masonry" is a distinctive term for Scotch lodges, many of the older of which took the name of the saint. Thus in its early records the Lodge of Scoon and Perth is often called the Lodge of St. John, and the lodge possesses to this day a beautiful mural painting of the saint, on the east wall of the lodge room.

Other lodges denominated "St. John's Lodges" were some of those unaffiliated with either the "Moderns" or the "Antients" in the period between the schism of the Mother Grand Lodge (1751) and the Reconciliation (1813).

In many old histories of the Craft is a quaint legend that St. John the Evangelist became a "Grand Master" at the age of ninety. It seems to have its origin in a book printed in 1789, in which one Richard Linnecar of Wakefield wrote certain "Strictures on Freemasonry," although his paper is really an eulogy. Whether this ancient Freemason really continued a tradition, or invented the tale which was seized upon by Oliver and kept alive as a legend, impossible though it is, no man may say as yet.

One Grand Lodge has ruled that Sts. John's Days are Landmarks! Of course any Grand Lodge may make its own laws, but it is beyond the power of any Grand Lodge either to make a Landmark by pronouncement, or to unmake a Landmark by denying it. Inasmuch as Landmarks, whatever else they may be, are universally admitted to be handed down to us from "time immemorial," and Sts. John's Days as Masonic festivals are neither extremely old nor universal among the Craft (England using Wednesday after St. George's day, Scotland St. Andrew's Day and Ireland St. Patrick's), we must consider only this Grand Lodge's intent to honor our patron saints, and not the validity of her results.

Historians believe that only after 1717, when the Mother Grand Lodge was formed, did Freemasons generally hold festival meetings on either or both June 24 and December 27.

Perhaps the real explanation of Freemasonry's connection with the Sts. John is not to be found in the history of the Craft but in the history of religions. For the festival days of the two Sts. John are far older than Christianity; as old as the ancient systems of worship of fire and sun.

It is here, too, that we find the beauty and the glory of the reverent practice of dedicating lodges, erected to God, to the Holy Sts. John.

Travel backwards in imagination to an unknown date when the world of men was young; when knowledge did not exist and the primal urges of all humanity were divided between the satisfaction of bodily needs—hunger, thirst, warmth, light—and the instincts of self-preservation, mating, and the love of children. The men of that far off age found everything in nature a wonder. They understood not why the wind blew, what made the rain, from whence came the lightning, thunder, cold and warmth; why the sun climbed the heavens in the morning and disappeared at night, or what the stars might be. As is natural for all primitive people, they tried to explain all mysteries in terms of their daily lives. When angry their emotions resulted in loud shouts and a desire to kill. What more natural than to think thunder and lightning the anger of the Unknown who held their lives and well being in His hands? Stronger than his enemy, ancient man bundled him out of his cave into the open, where he froze or starved or was eaten by beasts. What more natural than to think the wind, the rain, the cold, a manifestation of an Unseen Presence which was angered at them?

The greatest manifestation of nature known to these ancient ancestors of ours was the sun. It never failed. It was always present during the day, and its near kin, fire, warmed and comforted them at night. Under its gentle rays crops grew and rivers rose. The sun kept

away the wild beasts by his light. The sun made their lives possible. Sun worship and fire worship were as natural for men just struggling into understanding as the breath they drew to live.

Earliest among the facts recognized about the sun must have been its slow travel from north to south and back again as the seasons waxed and waned. And so Midsummer's day, the longest day, became a festival; it was the harbinger of harvest, the very birthday of new life. Its opposite was equally inevitable; the winter solstice was significant of the end of the slow decline of the sun, the beginning of a new time of warmth and crop and happiness.

Through the countless years, in a thousand religions, cults, mysteries, in a hundred climes and lands, priests and people celebrated the solstices. We know it not only from history and the records of ancient peoples, often cut upon stone, but from myths and legends; the story of Ceres and her search for her daughter Proserpine, the allegory of Isis, Osiris and Horus.

Ancient custom is taken from a people with difficulty. In the height of our civilization today we retain thousands of customs the origin of which is lost to most of us. We speak glibly of Yuletide at Christmas, without thinking of an ancient Scandinavian god, Juul. The small boy avers truth "By Golly!" not knowing that he offers his hand (gol) if he speaks not the truth. Those who think it "bad luck" to break a mirror but continue a savage belief that a stone thrown in water which mirrors the face of an enemy will break his heart even as the reflection is broken.

If such ideas persist to this day, imagine how strenuously a people would resist giving up a holiday celebration which their fathers' and their fathers' fathers before them had kept for untold ages.

So it was when Christianity came to the world. Feasts and festival days of a hoary antiquity were not lightly to be given up, even by those who put their faith upon a Cross. It was of no use for the early Church to ban a pagan festival. Old habit was too strong, old ideas too powerful. Hence clever and thoughtful men in the early days of Christianity turned the pagan festivals to Christian usage, and the old celebrations of summer and winter solstice became the Sts. John's days of the Middle Ages.

As the slow years passed, those who celebrated thought less and less of what the days really commemorated, and became more and more convinced of their new character. Today, hardly a Freemason gives a thought to the origin of St. John's Day in Winter, or knows his celebration of St. John's Day in Midsummer preserves a touch with cave men ancestors.

Fairbank's *Greek Religion* indicates that this transfer of meaning of festival days from a pagan implication to a Christian significance was not confined to the Sts. John. He writes:

"That in Greece itself ancient rites should persist under the cover of the new religion, and that ancient deities or heroes should reappear as Christian saints, is hardly surprising to one who considers the summary method by which Christianity became the established religion. It was not so difficult to make the Parthenon a Christian church when the virgin goddess of wisdom was supplanted by a St. Sophia

(Wisdom), then by the Virgin Mary. Similarly, Apollo was more than once supplanted by St. George, Poseidon by St. Nicholas, the patron of all sailors, Asculapius by St. Michael and St. Damian, and in grottos where nymphs had been worshiped, female saints received similar worship from the same people."

It was a common custom in the Middle Ages for craftsmen of all kinds to place themselves under the protection of some saint of the church. Our great historian, Gould, puts this in paragraph, thus:

"None of the London trades appear to have formed fraternities without ranging themselves under the banner of some saint, and if possible they chose one who bore fancied relation to their trade. Thus the fishmongers adopted St. Peter; the drapers chose the Virgin Mary, mother of the 'Holy Lamb' or 'Fleece' as an emblem of that trade. The goldsmiths' patron was St. Dunstan, represented to have been a brother artisan. The merchant tailors, another branch of the draping business, marked their connection with it by selecting St. John the Baptist, who was the harbinger of the 'Holy Lamb' so adopted by the drapers. . . . Eleven or more of the guilds . . . had John the Baptist as their patron saint, and several of them, while keeping June 24 as their head day, also met on December 27, the corresponding feast of the Evangelist."

To say with certainty why Freemasons adopted the two Sts. John, and continue to celebrate days as principal feasts which were once of a far different significance than was given them by the early fathers of the Church—Gregory, Thaumaturgus, St. Augustine, Gregory the Great—is not in the power of any historian or student as yet. Further light must be had. But the fitness of these two in our system is obvious if we consider the spiritual suggestion of their lives.

St. John the Baptist was a stern and just man; intolerant of sham, of pretense, of weakness; a man of strength and fire, uncompromising with evil or expediency, and yet withal courageous, humble, sincere, magnanimous. A character at once heroic and of rugged nobility, of him the Greatest of Teachers said: "Among them that are born of woman, there hath not arisen a greater than John the Baptist."

Of St. John the Evangelist, the disciple whom Jesus loved, a thousand books have been written, and student has vied with minister, teacher with historian, to find words fitly to describe the character of the gentle writer of the Fourth Gospel. No attempt at rivalry will here be made; suffice it that St. John the Evangelist is recognized the world over as the apostle of love and light, the bringer of comfort to the grief-ridden, of courage to the weak, of help to the helpless, of strength to the falling.

It is not for us to evaluate the character of either saint in terms of the other; it is for us to agree only that Freemasonry is wise in a gentle wisdom which passeth that in books when she takes for her own both the saint who foretold the coming and the saint who taught the law of the Son of Man who walked by Galilee.

Considered thus, from being an historical and fraternal puzzle the Sts. John and their connection with Freemasonry become as plain as the light which was the central fact of the old religion which the solstitial days commemorated. And it at once makes plain that part of our ritual which so puzzles the initiate: the question "From whence come you" and the answer "From a Lodge of the Holy Saints John at Jerusalem."

Many have phrased the simple explanation of the inner meaning of this passage; none with more beauty and clarity than Brother Joseph Fort Newton, he of the golden pen and the voice of music:

"The allusion has nothing to do with the Order of St. John of Jerusalem. To our thought—which we give for what it is worth—its meaning is mystical, in somewhat the following manner: The legends of the Craft associate the two Saints John with its fellowship, as Masters, if not Grand Masters; the one a prophet of righteousness, the other an evangelist of love—the basic principles and purposes of Masonry.

"Of course, there is no historical evidence that either of the two Saints of the church were ever members of the Craft. But they were adopted as its patron Saints, after the manner of former times—a good manner it is, too—and they have remained so in Christian lands. Lodges are dedicated to them, instead of to King Solomon, as formerly.

"So, naturally, there came the idea, or ideal, of a sacred Lodge in the Holy City presided over by the Saints John. No such Lodge ever existed in fact, and yet it is not a fiction—it is an ideal, and without such ideals our life would be dim and drab. The thought back of the question and answer, then, is that we come from an ideal or Dream Lodge into this actual work-a-day world, where our ideals are to be tested

"Our journey is ever towards the East, back towards the ideal, which seems lost in the hard, real world round about us. Still, we must plod on, following what we have seen, ever trying to find the ideal in the real, or to bring the ideal to the interpretation of the real; which is the whole secret and quest of human life. He is wise, and must be accounted brave, who keeps his memory or vision of the Lodge of the Holy Saints John at Jerusalem."

In few words and short; we do not know just when, or just how, Freemasonry adopted the Saints John. Their days are the Christian adaptation of pagan festivals of a time when man, knowing no better, worshiped the sun as the supreme god. So when we celebrate our festival days on June 24 and December 27, we walk eye to eye and step by step with ancient ancestors, worshiping as they worshiped, giving thanks as they did; they to the only god they knew for the glory of summer, the beginning of the period when days lengthened—we to the G. A. O. T. U. that our gentle Craft took for its own the austere but loving characters of two among the greatest of the saintly men who have taught of the Father of all mankind.



MAY ANNIVERSARIES

Samuel H. Parsons, one of the original members of American Union Military Lodge, and a major general in the Revolution, was born at Lyme, Conn., May 14, 1737.

Mordecai Myers, who served as captain in the War of 1812, and was grand high priest, R. A. M., of New York in 1834, was born at Newport, R. I., May 31, 1776.

James Gadsden, who as United States Minister to Mexico under President Pierce, concluded a treaty setting the boundary between the United States and Mexico, was born at Charleston, S. C., May 15, 1788, and was a member of Jackson Lodge No. 23, Tallahassee, Fla.

John H. B. Latrobe, distinguished writer and inventor, was born at Philadelphia, Pa., May 4, 1803. He served as Grand Master of Maryland (1870-78), and attained the 33rd degree at Baltimore in 1872.

Johann Von Schiller, poet and dramatist, died at Weimar, Germany, May 9, 1805. The Masonic press of Berlin recorded him as a member of Rudolstadt Lodge.

General Benjamin Lincoln, who received Lord Cornwallis' sword in surrender (1781), and subsequently became Secretary of War (1781-84), died at Hingham, Mass., May 9, 1810. He was a member of St. Andrew's Lodge, Boston.

James Shields, Governor of Oregon Territory (1848-49), and United States Senator from Illinois, Minnesota and Missouri, was born at Altmore, Ireland, May 10, 1810. He was one of the founders and first master of National Lodge No. 12, Washington, D. C., and in 1860 served as grand scribe of the Grand Chapter, R. A. M., of Illinois.

Dr. John Evans, after whom Evans-ton, Ill., was named, and also Mt. Evans in Colorado, became the first master of Marion Lodge No. 35, Indianapolis, Ind., May 28, 1847.

Brigadier General Ely S. Parker, who was born in 1828 on the Seneca Indian Reservation, Tonawanda, N. Y., and was grand-nephew of Chief Red Jacket, was made a Mason in Batavia (N. Y.) Lodge No. 109, Rochester, N. Y., on May 6, 1850.

Sir Thomas J. Lipton was born at Glasgow, Scotland, May 10, 1850, and was a member of Lodge Scotia No.

178, in that city, being at the time of his death the oldest member on the roll.

Louis Kossuth, a member of Cincinnati (Ohio) Lodge No. 133, addressed the Grand Lodge of Massachusetts, May 10, 1852.

William McKinley, twenty-fifth President of the United States, was initiated May 1, 1865, in Hiram Lodge No. 21, Winchester, Va., was passed on May 2, and raised May 3, 1865.

Christopher (Kit) Carson, famous scout, and member of Montezuma Lodge No. 109 (now No. 1), Santa Fe, N. M., died at Fort Lyons, Colo., May 24, 1868, and was buried at Taos, N. M.

Wallace R. Farrington, Governor of Hawaii (1921-29), and a member of the Scottish Rite Bodies at Honolulu, was born at Orono, Me., May 3, 1871.

Leopold, Duke of Albany (youngest son of Queen Victoria), was initiated in Apollo University Lodge No. 357, Oxford, Eng., May 1, 1874. In May, 1875, he became a member of the Lodge of Antiquity No. 2, later becoming master.

John C. Breckinridge, fourteenth Vice-President of the United States, and emeritus member of the Southern Supreme Council (1870), died at Lexington, Ky., May 17, 1875. He served as major general in the Confederate Army, and was Secretary of War in Jefferson Davis' Cabinet.

Garet A. Hobart, twenty-fourth Vice-President of the United States (1897-99), and a member of the Scottish Rites Bodies of Jersey City, N. J., became a charter member of Melita Commandery No. 13, K. T., Paterson, N. J., May 10, 1876.

Medill McCormick, publisher and owner of the *Chicago Daily Tribune*, United States Senator from Illinois (1919-25), and a member of the York Rite, Scottish Rite and Shrine, was born at Chicago, May 16, 1877.

Ansel Biggs, first Governor of Iowa (1847-51), and one of the founders of Nebraska Lodge No. 1, Bellevue, Neb., died at Omaha, May 5, 1881.

Colonel John W. Vrooman, Grand Master of New York (1889-91), laid the cornerstone of the administration building of the New York State Masonic Home at Utica, May 21, 1891.

Arthur C. Mellette, twice elected Governor of South Dakota, and founder of the *Muncie (Ind.) Star*, died at Pittsburg, Kans., May 25, 1896. He

was a member of Watertown (S. D.) Commandery No. 7, K. T.

James I. Buchanan, world authority on Masonic history and literature, became deputy, in Pennsylvania, for the Northern Supreme Council, May 31, 1897, serving for 22 years. On May 10, 1929, he became Dean of that body.

Harry C. Walker, Grand Master of Knights Templar, U. S. A. (1932), and former Lieutenant Governor of New York State, was knighted in Malta Commandery, Binghamton, N. Y., May 1, 1900.

Edward A. McCulloch, Grand Master of Arkansas (1909), who was appointed chairman of the Federal Trade Commission by President Coolidge, received the 32nd degree at Little Rock, Ark., May 13, 1925.

LIVING BRETHREN

Walter M. Pierce, former Governor of Oregon, and a member of the Scottish Rite Bodies at Portland, was born at Morris, Ill., May 30, 1861.

Charles S. Deneen, former Governor of Illinois, and former U. S. Senator from that State, was born at Edwardsville, Ill., May 4, 1863, and is a 33rd degree member of the Northern Jurisdiction.

Charles A. Conover, who has served since 1912 as general grand secretary, general grand chapter, R. A. M., U. S. A., was born at Lafayette, Ind., May 11, 1865.

Merritte W. Ireland, former U. S. Surgeon General, and a 33rd degree member of the Southern Jurisdiction, was born at Columbia City, Ind., May 31, 1867.

Melvin M. Johnson, Grand Commander of the Northern Supreme Council, and Past Grand Master of Massachusetts, was born at Waltham, Mass., May 11, 1871.

Dr. George C. F. Butte, associate justice of the Supreme Court of the Philippines, was born at San Francisco, Cal., May 9, 1877, and on May 11, 1915, affiliated with the Scottish Rite Bodies at Austin, Texas.

Harry H. Woodring, Assistant Secretary of War in the present Administration, and former Governor of Kansas, was born at Elk City, Kans., May 31, 1890, and is a member of Harmony Lodge No. 94, Neodesha, Kans.

George H. Dern, Secretary of War in the present Cabinet, and former Governor of Utah, became a Mason in Wa-

satch Lodge No. 1, Salt Lake City, May 7, 1897.

Dr. Charles H. Merz, Masonic editor and lecturer, was raised in Science Lodge No. 50, Sandusky, Ohio, May 16, 1892.

Julius L. Meier, Governor of Oregon, was made a Mason in Harmony Lodge No. 12, Portland, May 12, 1902.

Edward O. Connor, Supreme Head of the Great Council, Improved Order of Red Men, received the 32nd degree at Spokane, Wash., May 31, 1913.

George White, Governor of Ohio, was made a Mason in American Union Lodge No. 1, Marietta, Ohio, May 10, 1915.

The Prince of Wales was initiated in Household Brigade Lodge No. 2614, London, by the Grand Master of England, May 2, 1919.

John H. Morehead, United States Representative from Nebraska, and former Governor of that State, received the 32nd degree at Lincoln, May 18, 1923.

Admiral Robert E. Coontz, past president of the National Sojourners, received the 32nd degree in Albert Pike Consistory, Washington, D. C., May 25, 1923.

Junius M. Futrell, Governor of Arkansas, became a member of the Scottish Rite Bodies at Little Rock, May 12, 1926.

Thomas T. Connally, U. S. Senator from Texas, received the 32nd degree at Dallas, Tex., May 7, 1931.

MASSACHUSETTS MASON HONORED

A communication from England conveys the agreeable information that at a meeting of Bramston Beach Lodge No. 201, held at King Edward's School, Witley, Godalming, Worshipful Brother Philip Tillinghast Nickerson, past master of Winslow Lewis Lodge of Boston, Massachusetts, and for some time a resident in England, but now of Delaware, was unanimously elected an honorary member.

This high honor places our good brother in the company of no less distinguished a Mason than R. W., H. R. H. The Prince of Wales, whose interest in Craft matters is well known.

Coming so soon after the elevation of Grand Master Chipman of the Massachusetts jurisdiction to honorary membership in the Grand Lodge of Scotland, this adds another bit of evidence of the high regard our British brethren have for us, and links with one more tie the strong bonds of fraternal fellowship existing among English-speaking Freemasons.

Brother Nickerson's many friends here will delight in the honor conferred

upon him, and will recognize his worthiness, for in many ways he typifies that quiet, firm, intelligent and loyal adherence to the best principles of the Craft which makes Freemasonry what it is throughout the world.

THE CRAFTSMAN is happy to congratulate its former London correspondent upon his signal preferment.

Bramston Beach, for whom this English lodge was named, was Provincial G. M. for Hampshire, and was known as the "Father" of the House of Commons. Its present master is W. Bro. R. W. Port, and the member proposing our Massachusetts brother for honorary membership is the lodge treasurer, Wor. Bro. F. Balchin.

IDEALS

As you think you travel; as you love you attract. You are today where your thoughts have brought you; you will be tomorrow where your thoughts take you. You cannot escape the results of your thoughts, but you can endure and learn, accept and be glad. You will realize the vision of your heart, be it base or beautiful, or a mixture of both, for you will always gravitate towards that which you secretly most love. In your hands will be placed the exact results of your thoughts; you will receive that which you earn; no more, no less. Whatever your present environment may be, you will fail, remain or rise with your thoughts, your wisdom, your ideal. You will become as small as your controlling desire; as great as your dominant aspiration.

—James Allen.

Capital is still hopeful that the day will come when it can sit up and take interest.

GOODWIN HEADS MASSACHUSETTS CONSISTORY S. R.

Fred M. Goodwin, of Newton Center, was elected commander-in-chief of Massachusetts Consistory, Ancient Scottish Rite of Freemasonry, at the triennial rendezvous in Masonic Temple, Friday, April 27. He succeeds Frank B. Lawler, who acted as master of ceremonies, and was installed by Almon B. Cilley, past commander-in-chief.

Theodore R. Lockwood, of Newton, was chosen first lieutenant-commander; Harold D. MacDonald, of Lowell, second lieutenant-commander; Frank E. Swain, of Swampscott, orator; Frank Goodell, of Salem, chancellor; Frank E. Buxton, of Boston, treasurer; Joseph W. Work, secretary; Joseph A. Bryant, of Newton, and Wilbur S. Locke, of Winchester, trustees.

During the afternoon, the 22nd degree, "Prince of Libanus," was con-

ferred to full form under the direction of Theodore R. Lockwood, and in the evening, the 23d degree, "Chief of the Tabernacle," was conferred under the direction of Norman K. Wiggin.

The new commander-in-chief is one of the best known Masons in the State. He is a past master of Beth-horon Lodge, A. F. and A. M., of Brookline; a member of St. Paul's Royal Arch Chapter, Boston Council, Royal and Select Masters, past commander of De Molay Commandery of Boston, Knights Templars; all of the Scottish rite bodies in Boston, Aleppo Temple of the Mystic Shrine, Masters' Association of the fifth district, the Gate Club, and the Past Commanders Association.

In business he has served as chairman of the district committee of the American Gas Association, is president of the New England Gas Association, vice-president of the Guild of Gas Managers, and a member of the New England Fire Chiefs Association, National Fire Protection Association, Engineers' Club, Nashua Country Club, Newton Chamber of Commerce, and Boston Chamber of Commerce. He is vice-president of the Boston Consolidated Gas Company.

TEMPLARS MARCH TO TRINITY

Boston Commandery of the Knights Templars held its annual Ascension Day service Sunday afternoon, May 13, at Trinity Church, Boston, attended by high Templar officers, and by their families. About 150 Templars paraded under arms from the Masonic Temple, along Boylston Street to Trinity Church, and before entering the church stood with swords lifted in salute while "The Star Spangled Banner" was played. They were marshalled by Eminent Commander Elmer G. Page.

The Rev. Raymond Lang, rector of St. John's Church, Newtonville, worshipful master of Norumbega Lodge, A. F. and A. M., Newton, Mass., chaplain of the Ancient and Honorable Artillery Company, and of the first corps of Cadets, conducted the service. The Rev. Robert Lee Bull, of Trinity Church, and the Rev. John S. Moses, rector of the Church of the Messiah, Chestnut Hill, read the service. Rev. Mr. Lang gave the blessing.

Mr. Lang, in his sermon, spoke of the cross of Christ, "symbol of all branches of Christianity; symbol of honor for military achievement; symbol of mercy to the sick; symbol of fraternity and fellowship; summed up, the upright bespeaking the character of God (holiness, love and pity) and the horizontal arms bespeaking the arms of God outstretched in mercy for all His children."

The Boston Commandery hymn,

"Forward, Knights of Boston," was sung. Francis W. Snow, organist of Trinity, played.

Many past commanders of Boston Commandery, and commanders and past commanders of other commanderies, as well as present grand officers, were present. Among them were Past Grand Commander Frederick H. Briggs, Past Commanders Frank M. Clark and Robert Wilson, and George Everett, representing the grand commander of Massachusetts and Rhode Island.

After the church service the commandery was host at a reception and tea in the ballroom of the Copley-Plaza Hotel, Copley Square, Boston.

DEFYING THE KING

Frederick the Great, desiring to build the palace of Sans-Souci, was limited in his garden plans by a mill which happened to be on property adjoining that of the great Prussian. Frederick sought to purchase the mill, even growing solicitous to the extent of offering to build the owner a mill in a better place, and, besides, pay him any sum he might demand. The miller obstinately refused, explaining that the mill had been in the possession of his family for several generations, and that he would not sell it.

Irritated by the miller's resistance, the King said to him in angry tone: "Why do you refuse to sell your mill, notwithstanding all the advantages which I offered you?" The miller repeating his reasons, the King continued: "Do you know that I could take it from you without giving you the least compensation?" "Yes," replied the miller, "if it were not for the Chamber of Justice at Berlin." Frederick was so elated with the extent to which his people believed in the institution which he had established—doubtless being a bit flattered too—that he dismissed the miller without further word, and changed his garden plans accordingly.

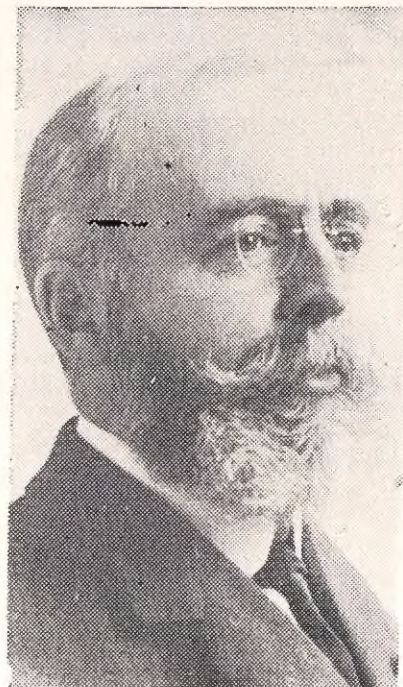
ALBERT W. STONE, '94, PASSES

Funeral services for Albert W. Stone, 94, formerly for many years a resident of Lexington, and one of the oldest living Freemasons in the State, will be held tomorrow at 2 p. m., in the Marshall Funeral Chapel, 1844 Massachusetts Ave., Cambridge, after which the body will be taken to Paradise, Nova Scotia, for interment in the family lot beside his wife. He died Sunday, at the Masonic Home in Charlton.

PAST COMMANDER PASSES

Joseph Wilson Hodgkins, 77, for many years prominently associated with the American Sugar Refining Company, and a leader in fraternal affairs, died Thursday, April 19, following a short illness, at his home in South Weymouth, Mass.

Mr. Hodgkins had lived for many years in Boston until he removed to South Weymouth recently. He was born in Boston, the son of William E. and Anne (Bubier) Hodgkins. He attended the public schools in Boston, and later the Cambridge High and Latin School, from which he was graduated.



JOSEPH W. HODGKINS
Past Commander St. Bernard Commandery

He was identified with the sugar industry for many years, and was an executive with the American Sugar Refinery Company when he retired several years ago.

He was formerly a member of the First Corps Cadets, the Hamilton Association, the Boston Athletic Association and the Corinthian Yacht Club, the Mayflower Society and the Sons of the Revolution. He was well known in Masonic circles, being a thirty-second degree member identified with the Mt. Lebanon Lodge, and Adelphi Lodge. He was a past commander of St. Bernard Commandery, of Boston.

Mr. Hodgkins is survived by his widow, a sister, Mrs. Edmund H. Tarnell of Newton, Mass., and a brother, Howard G. Hodgkins, of Chicago.

Funeral services, attended by a number of prominent notables in the Craft were held at Weymouth, Saturday afternoon, at 2 o'clock. Burial was in Forest Hills Cemetery.

INTERRUPTED INITIATION

Sixteen members of Doric-Ionic Lodge No. 109, Pittsburgh, Pa., working under the jurisdiction of *Independent Order of Freemasons*, were arrested on April 30, by the state police, while the lodge members were in the act of inducting three state policemen and a reporter for a local newspaper into the order. Those arrested were charged

with the unlawful use of insignia, which in Pennsylvania is a misdemeanor. They were: Dr. James Earl Fleming, of Millvale, grand secretary of the national lodge; Abraham Litlow; Harry W. Gaskill, of Greensburg, extension director of the order; Charles L. Edman, deputy grand master of the order; Harry M. Alter, secretary of the local lodge; Morris Kann, grand treasurer; Hyman Darling; Louis E. Cohen; Albert Rosen, all of Pittsburgh, except as indicated.

A \$300 bond was posted by each for appearance at a preliminary hearing. Frustrated in their work, those arrested were indignant. They declared that their order was founded in 1930, and, being duly registered at Harrisburg, Pa., was lawful in all particulars.

Indignation for a different reason was expressed by several, who said that they had been duped into the belief that they were joining the Fraternity of Ancient Free and Accepted Masons.

State police Corp. Jackson R. Dodson, in charge of the raid, stated that Doric-Ionic Lodge No. 109 was not recognized by the Grand Lodge of Freemasons in Pennsylvania, though the insignia was being used by members.

The four candidates who were to have been initiated on the night of the raid by Doric-Ionic Lodge had deposited \$21 each for the three degrees. Some members, it was stated, paid less, as low as \$15, for the work. Initiation into the Masonic fraternity in Pennsylvania is \$100 for the three degrees.

Other persons arrested and said to be members of Doric-Ionic Lodge were: Jacob Stein, Joseph Mullen, Dave Bernstein, Samuel Kamin, all of Pittsburgh; C. H. Reese and E. E. Chittler, both of Blawnox, and G. L. Beck, of Northside.

A picture of some of those arrested reveals what would appear to be an altar, whereon is draped an American flag, and on it an open Bible, which is contrary to the practice in a regularly constituted Lodge of Freemasonry. The flag is always on a staff in a suitable part of the room, usually the northeast corner.

GOETHE'S CONCEPT OF FREEMASONRY

Goethe, Germany's great literary light, devoted much thought to the principles of Freemasonry. His writings, to one versed in those principles, contain many allusions to the fraternity. In 1821, before Lodge Amalia, Weimar, he delivered an address, in which he said:

"Not only do all advantages of social rank, position, age, wealth, talents, disappear in our union and lose themselves in fraternal unity, but individu-

ality also must recede. Everything fits into its proper place and looks forward with self-sacrifice to the suggestions of the master of the chair. No title is heard, the marks of distinction found necessary among men in ordinary life have disappeared; nothing is touched upon which ordinarily lies nearest to man, the things which he most likes to hear and talk about; nothing is said of his ancestry, but everyone is content in worthy society to yield up everything peculiar to himself for the sake of the higher universal purposes."

How strongly self-convicting of autocracy, with the manacles of dictatorship, were the words of one of the present ruling coterie of Germany when he said, "There is no longer any need of Freemasonry" in that country.

Our fraternal societies, of which Freemasonry is the oldest, are the pilots of brotherhood and mutual support and come down to us from earliest periods in all races of men. Their traditions go back to the cradle of humanity. He who would think to destroy them would think in vain, but could he do so he would destroy the most constructive and enduring element in human nature. For in these brotherhoods are found ideas of common interest, of common interest, of common benefits, together with democratic management and equal rights for all.

Giving heed to that social voice within the soul of man, fraternities are beacon lights pointing to that glad day when security and comfort will be within the reach of all; to that day when mankind will sing a gladder song and unfold his yet nobler spirit; to that day when desperation will give way to deliberation; when the ferocity of our brutal survivals will give way to the fraternity which will both outlive and evolve from the very confusion which has hidden from us the most beautiful, the highest and most pleasing qualities of our nature.

The Mussolini or the Hitler who would find no place for Freemasonry in the countries over which they rule may not live to realize the shallowness of their positions, but their peoples do. Garibaldi and Mazzini, Goethe and Frederick the Great still live in the soul of the Italian and the German; yea more, in the soul of the race along with Washington the Mason.

He who would slur fraternal societies slurs the highest attributes of his own soul, for inherent in every mortal, hidden though it be, as in the acorn is hidden the oak, is the deep, strong voice of brotherhood of the race. Would he assert that they are a survival of barbarism, we agree and proclaim them the louder for it, for they embody the principle of the Brotherhood of Man and the Fatherhood of God.

Information Wanted

Recently there died suddenly, in Columbus, Ohio, a man supposedly a Mason, about whom information is sought.

He is described as white, 5 feet, 5 inches; weight, 130 to 135 pounds; had blue eyes, dark chestnut hair, streaked with gray; was 60 to 65 years old; false teeth; tattoo initials C. E. H. on right forearm, also tattoo of Masonic emblem square and compasses on left forearm.

His wearing apparel consisted of a black coat, light pin stripe, about 1½ inches apart; blue vest and blue trousers, do not match; brown tweed topcoat, black oxford shoes, tops of which have been patched, gray socks, black tie, square white dots; green muffler, brown knit gloves, black shell glasses. He came to Columbus, presumably to seek work; was stricken suddenly, became very ill, and finally died without being able to reveal his identity.

If any reader of this magazine has clue to or any knowledge of any person answering the description, and will write the CRAFTSMAN office, a picture will be sent for further identification; but inasmuch as this portrait was taken after death, it is deemed not advisable to print same here.

MASONIC LIBRARIANS TO MEET IN 1935

The contemplated Conference of Masonic Librarians and Students, to be held at Columbus, Ohio, in May, has been postponed until 1935. The Advisory Committee unanimously agreed that due to present depressed business conditions, it would be difficult to secure an attendance at such a meeting. As the members of the advisory committee have residence in widely separated sections of the country, it is felt that its members correctly represent present conditions.

FRIENDLINESS IN MASONRY

To a true Mason the teachings of the Craft greatly influence his life's actions. Apart from the intellectual, friendships made probably constitute one of the greatest benefits the Craft confers on its members. Friendship is an outstanding characteristic of Freemasonry. The cynic may speak of the now obsolete sentiment of friendship, and he can find much to justify his cynicism. Indeed, on the first blush, if we look at the relative place the subject

holds in ancient as compared with modern literature, we might say that friendship is a sentiment that is rapidly becoming obsolete. With pagan writers friendship takes a much larger place than it now occupies. The subject bulks large in words of Plato, Aristotle, Epictetus, Cicero. In all the ancient systems of philosophy, friendship was treated as an integral part of the system. Aristotle makes it the culminating point, and out of ten books gives two to the discussion of friendship. He makes it even the link of connection between his treatise on ethics and that on politics. Plato also makes friendship the ideal of the state, where all have common interests and mutual confidence. And, apart from its place of prominence of thought, perhaps a finer list of beautiful sayings about friendship could be culled from ancient writers than modern. Classical mythology also is full of instances of great friendship, which almost assumed the place of religion itself. At the same time friendship is not an obsolete sentiment. It is as true now as in Aristotle's time that no one would care to live without friends, though he had all other good things. It is still necessary to our life in its largest sense.

Symbolically, a candidate enters the portals of Freemasonry, groping in darkness, and friendless. He emerges conscious of the friendship of every brother towards him. We read in the Book of Proverbs that "a man that hath friends must be friendly." That is a true saying; and if you lack friends in your lodge, it may be that you have failed to show yourself friendly.

Freemasonry is a fraternalism that is above party politics and national prejudices, making possible the uniting of men of different opinions in a common brotherhood of fellowship. There are opportunities of lasting friendship among Freemasons greater than in any other sphere of life. Are we cultivating the wonderful benefits we as Freemasons have? Many will always be thankful that they became Masons because of the friendships they have made within its portals. But, alas, how often we see a visiting brother waiting in the lobby and left religiously alone as if a stranger. Will the brethren generally see that this cannot be said of their own lodge?

Now, in a wider sense, friendship among Freemasons is traditional, and was greatly exemplified by our ancient brethren in pursuing their Craft in foreign countries. One feels that friendship is displayed to a greater extent in country lodges. Let us keep up this tradition. Till we learn what a sacred thing true friendship is, it is futile to speak of the culture of friendship. True friendship is golden, and is not a com-

mon thing to be picked up in the street. It would not be worth much if it was. Like wisdom, it must be sought for as for hidden treasure, and to keep it demands care and thought. Do not think that every new comrade is the man after your own heart. It would be great folly to open our arms to everybody to whom we are introduced. "The man who wears his heart on his sleeve cannot wonder if the crows pick at it."

We must be most careful in our choice of the one we wish to share our thoughts and confidences. The culture of friendship is a duty and necessity; for without watchful care it can no more remain with us than can any other gift. It is a gift, and as such entails responsibilities. Without culture friendship is at best only a potentiality we can ruin at the outset, or kill by neglect what might have matured into golden and sacred friendships. We can all see on rejection, perhaps without exception, an example of this slip in our own individual experience. We must nourish and attend and cultivate our friendships. Trust is the first requisite for making a friend. How can we be anything but alone if our attitude to men is one of armed neutrality; if we are suspicious and over-cautious in our advances? Let us just cultivate trust among brother Masons, and we shall surely and certainly make many friendships—and remember that to him that so acts, in like manner it will be reciprocated. If we give trust and confidence reasonably and in the right place, we shall win many friends. But, unless we fulfill the essential conditions in cultivating friendships, we shall find that it is true "that from the man that hath not is taken away even that which he seemeth to have."

Brethren, we can make our Masonry more real and enjoyable by making and cementing many more friendships. — (V. W. Bro. A. Mudge, P. D. G. L. W., New South Wales.)

THE PIKER

That crime does not pay is shown in the case of a hoodlum who was fined a hundred dollars for stealing a dime out of a church poorbox. The judge who imposed the penalty designated the culprit as "the meanest thief of the month. Presumably if the fine, which is just a thousand times the amount stolen, is not paid, the man will have the opportunity of working it out in the bridewell. Serves him right. A good lawyer might have been able to secure an acquittal, but the thief should have known that a good lawyer cannot be adequately paid out of the amount he stole.

The crazy idea comes to mind that it might be well if the same ratio of

punishment were inflicted on men guilty of stealing larger amounts of money. Take the case of a high financier who by devious methods of business gets away with a million dollars. Now, if the penalty imposed were on the basis of a thousand times the amount of money which has been dissipated or misappropriated, and if it were possible to bring about a conviction, it would be equally true that crime in the higher brackets does not pay.

We swat the mosquito that bites us good and hard, but the tiger that threatens our life is not permitted to run at large—at least, he is kept behind strong bars, where his opportunity to do damage is reduced to a minimum.—*Masonic Chronicler.*

CEREMONY IN CHINESE LODGE

A ceremony of unusual interest and significance took place October 5, 1933, in Mencius Lodge No. 93, Manila, P. I., a lodge composed entirely of Chinese. The occasion was the presentation of a beautiful plaque wrought in red oriental lacquer and gold Chinese calligraphy. The plaque is a token of esteem and affection of Amity Lodge No. 106, Shanghai, China, to its Mother Grand Lodge, the Grand Lodge, F. & A. M., of the Philippines.

Presented by Mr. Kwong, a member of Mencius Lodge and Consul General of the Chinese Republic for the Philippine Islands, the plaque bears the chirography of Lim Sen, President of the Republic of China, and is said to express his ideas of the fundamental philosophy of Freemasonry. Translated into English they mean "the

Spirit of Universal Benevolence."

In his address to the officers of the grand lodge in the presence of many other members of the Craft at the assembly, the Consul-General said in part:

"Amity Lodge hopes that this plaque will be a witness to the fact that through it, and the other lodges now working under the grand lodge, Philippine Masonry has pushed forward in a truly significant way the promotion of Freemasonry in the great and promising land of China. China is at the cross roads of its own past and future and is the meeting place of civilizations and political forces—not always convergent—that call for the application of the principles of Masonic brotherhood in

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general and the spirit of mutual helpfulness and inter-racial appreciation that characterize Freemasonry in the Philippine Islands. The grand lodge has started a movement through its constituent lodges in China that has an incalculable future! The spirit of mutual helpfulness is precisely the spirit in which the grand lodge and these constituent China lodge can not only solve the problems arising of necessity in their relationship, but also contribute to the building up of a genuine spirit of international friendship and brotherhood."

Conrado Benitez, Junior Grand Warden, accepted the plaque for the grand lodge and said in part:

"In entering the sphere of Chinese life, Masonry is bound to be vitalized by the imprint of Chinese ethical genius. For centuries they had been subjected to the influence of a way of living in harmony with those principles. If I may be permitted to make a prediction on this occasion, I would venture to say that Chinese contribution to Masonry would be the vitalization of Masonic tenets not so much by precept, but more by example, by living Masonic conduct ripening into Masonic character."

Stanton Youngberg, Grand Master of the Grand Lodge, stated that many eminent Chinese had become Masons in lodges under the jurisdictions of the Grand Lodges of England, Scotland and Massachusetts. These lodges, he said, are now functioning under the jurisdiction of the Grand Lodge of the Philippines.

GRAND ENCAMPMENT PROBLEMS

A situation unprecedented in the one hundred eighteen years history of the Grand Encampment of Knights Templar of the U. S. A. was created in the deaths, during the 1931-1934 triennium, first of Perry Winslow Weidner, Most Eminent Grand Master (Los Angeles, Cal.), followed less than three short months later by the passing of Harry Clay Walker (Binghamton, N. Y.), who had, through the constitu-

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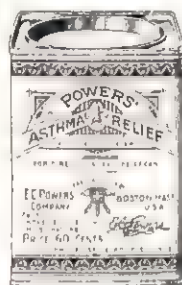
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tional provisions of the Grand Encampment, succeeded to the office and title of Most Eminent Grand Master, vacant at the death of Grand Master Weidner.

With the passing of both Grand Masters Weidner and Walker, the unparalleled situation was faced in that the Grand Encampment has made no provision in the event of such vacancy as existed, for succession in office to pass to the next highest officer of the line. The Grand Generalissimo, Andrew D. Agnew, (Milwaukee, Wis.), although he did not succeed to the office and title of Grand Master, did assume the duties of the office as Acting Grand Master.

The deplorable loss of two distinguished leaders has brought about another problem in the disarrangement of the program for holding the 1937 Triennial Conclave, tentatively conceded, since the Minneapolis Conclave in 1931, to New York City, in response to an expression of the Grand Commandery of New York, wishing to do honor to its illustrious son, Harry Clay Walker, who, had he lived, would in the usual course of rotation in office, have been elevated to the office of Grand Master at San Francisco to preside over the 1937 Triennial Conclave, which also would have commemorated the 121st anniversary of the formation of the Grand Encampment in New York, the city of its birth, and likewise done honor to the sixth son of the Empire State, chosen to lead the Templar hosts of the United States.

In the passing of Sir Harry Walker, there was a corresponding loss of interest, friend, associate and leader gone, so went the enthusiasm for 1937. Reluctantly, the Grand Commandery of New York has conceded the futility of attempting to revive and stimulate a dispirited cause, even though substantial preparation had been initiated. Were it not for the tragic circumstances of this triennium, New York would, undoubtedly, have held the largest and one of the most successful Triennial Conclaves in the history of the Grand Encampment. In the same manner as the 1937 Conclave was tentatively reserved for New York, the Grand Commandery of Wisconsin and in the City of Milwaukee are claiming priority for 1940, and plans are already developing for the Triennial Conclave in that year.

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**INTEREST OF MOZART
IN FREEMASONRY**

The title of the last of a series of lectures recently concluded by Dr. Henry G. Farmer, under the Cramb Music Lecturship, Glasgow University, was "Mozart and Freemasonry." The lecturer stated that the title of his subject was due entirely to the presence of two relics of Mozart in that university, which indicated the great musician's interest in Masonry. These relics are a score of the Masonic cantata, "Dir, Seele des Weltalls," and a letter by the composer to his wife indicating his deep interest in the Craft.

Dr. Farmer's address included an outline of the history of Freemasonry in Vienna and the struggle of the lodges there to exist against the designs of Empress Maria Theresa and the Roman Catholic Church, which destroyed Freemasonry in that city. The lecturer showed portraits of the Masonic Viennese leaders of the day, lodge programs to which Mozart performed, copies of Masonic documents and other related matter. Of special importance was Dr. Farmer's description of the music which the great artist created under the influence of the Craft's ideals, especially for Masonic lodges. He dwelt also upon the esoteric meaning of Mozart's opera, "The Magic Flute."

Four Masonic songs attributed to Mozart, and to be found in manuscript in the British Museum, were sung at the close of the lecture.

O. E. S. TRIENNIAL

The General Grand Grand Chapter, Order of the Eastern Star, announces that it will hold its twenty-first triennial assembly at Tampa, Fla., the week beginning November 18, 1934. The triennial is being held there on invitation of the Grand Chapter of the State of Florida. Hotel reservations may be made through Mrs. Minnie Cogan, chairman of hotel reservations, 2903 Wallcraft Avenue, Tampa.

A HIGH SCHOOL**BOY'S INQUIRY**

Whether it was a mere publicity stunt or a really authentic inquiry, one of the popular magazines "started something" when it published an article purporting to be from a high school boy, asking whether it would pay him best to be honest or dishonest when he starts out, as he will soon, to make a living for himself. He stated candidly that he wants to know the surer, quicker way to win success, money, ease and the pleasure of life, and is ready to be dishonest if that way will bring the desired result. He cites the case of his

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father—honest, courageous, not a financial success, worried, and old before his time—and contrasts him rather unfavorably with a neighbor who has been tricky, jovial and unscrupulous, but who has managed to retire with apparently ample means to enjoy life.

The boy makes the too common error of regarding the possession of money, property and physical comfort as the most desirable things on earth. As the great majority of the people frankly think the same, it is no wonder that he takes that view. His mind is wholly occupied with the apparent and the immediate. He desires those things intensely, desires them at once, and is willing to barter his character to obtain them. He is convinced that in their possession lies happiness. In his immaturity of experience and judgment he has not the ripe, rare wisdom which has become satisfied that wealth and indulgence do not permanently satisfy, and he has failed to observe that there is fully as much happiness among the poor as among the rich. In fact, frustration, jealousy and discontent seem to be proportionately more general in the mansions of the land than in the cottages.

He asks a question that is as old as civilization. The prosperity of the wicked has always caused much concern among the righteous. This only shows that even those who conscientiously practice right doing have an avowed liking for the good things of earth. They think that the rewards of life should be distributed among those who really deserve them. Unfortunately, that is not the way of the world. The sinful and bold quite frequently seize the goods of the virtuous and enjoy them. That this enjoyment is usually spoiled by pains of conscience has never been proven. It may be so, but we are not convinced. Rather are we inclined to think that some consciences have become so hardened that they are now utterly devoid of sensation. Why the world and humanity are as they are would take volumes of explanation. Personally, we cannot change them, so we must, perforce, accept them as we find them.

To the careful reader, the general tenor of the boy's article betrays a lack of complete candor. He is young, and his conscience almost unspoiled, save that it is slightly tainted with a premature cynicism. He knows what is right, as is proven by his endorsement of his father's course and his manifest disapproval of the actions of the other man. Being aware of the moral values in the one and the lack of them in the other, he seeks an excuse for selling himself to the wrong. He basely places things above character, preferring enjoyment to virtue.

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the advancement of the human race in all good things from generation to generation can be continued only by the determined virtue of the better elements of the population. Earnest individuals must persist in doing right, despite the allurements of ease and worldly advantage, and without hope of immediate reward. They must consider themselves as soldiers in a long campaign. The Great Architect of the Universe undoubtedly has a plan for this world and its people. It is evident that this plan cannot be carried forward by weak yielding to the temptations of the moment. It is unthinkable that it can be anything but right, and only righteous acts and actors can be of assistance in its progress. The plans of Omnipotence develop with infinite slowness, but with infinite surety. The Almighty is not on hand with a sugar-plum to reward every righteous act. He treats humanity like men, willing to do the right with no immediate repayment in sight, but with the thought always in mind that every individual is doing his utmost to assist in bringing about the great regeneration. It rests with each person whether he will be a "weak sister," "a poor sport," with eyes only for the ground whereon he stands, or a real soldier, his gaze far ahead, straining to reach the great perfection of those who do the right because it is right, and leave the reward entirely in the hands of the One who created heaven and earth, and put man in the midst of them, armed with the power of choice between good and evil.

The inquiring boy must make his own decision.—*Masonic Chronicler.*

**GRAND LODGE OF NEW
MEXICO REJOINS M. S. A.**

At its fifty-sixth annual communication, held March 19, 1934, the Grand Lodge of New Mexico unanimously rejoined the Masonic Service Association of the United States, the sixth Grand Lodge to take this action within the past two years. The association enthusiastically welcomes this Grand Jurisdiction to its fellowship.

"There's a reason" for this steady procession of grand lodges reaffiliating with the association. Although the depression is on the wane, Freemasonry is still feeling its effects; in times when money is scarce, grand lodges would not assume even the modest expense of membership, had it not been clearly demonstrated that the association now provides something they cannot well get along without.

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issued on an average every six weeks, have filled a need which no other source has undertaken to supply. These compilations, showing national trends in Freemasonry, have proved of such extraordinary value and usefulness to grand lodges and Masonic leaders, that grand jurisdictions are glad to support the organization which patiently conducts the research and distributes the results. A new digest, on "Spurious Masonry," and the state laws protecting the fraternity, will be issued May 1. (3) The Short Talk Bulletins, now in their twelfth successful year of publication, provide a means of Masonic education and inspiration for lodges and brethren, not otherwise obtainable. (4) The insurance features of the association, by which grand lodges are assured that their contributions to the relief of Masons in any national disaster will be wisely administered at the absolute minimum of expense (1.26% for five great calamities in which the association distributed nearly one million dollars of contributed fraternal relief) make a powerful appeal in the face of administrative expenses of fifteen and twenty per cent, common in agencies which must maintain a large *ad interim* force and pay heavy salaries. (5) The Executive Commission — M. W. George R. Sturges, P. G. M., Connecticut, chairman; M. W. Allan M. Wilson, P. G. M., New Hampshire; M. W. W. Holt Apgar, P. G. M., New Jersey; W. M. William Valliant, P. G. M., Delaware; M. W. W. Madden Fly, P. G. M., Texas; M. W. Walter H. Murfin, P. G. M., North Dakota; Right Worshipful George T. Harmon, D. G. M., South Carolina, and W. Carl H. Claudy, District of Columbia, executive secretary, has function intact for five years, and produced such a feeling of confidence and trust as to make grand jurisdictions sure that their small annual dues will be wisely and ably administered. (6) A representative in Washington, D. C., justly regarded as the unofficial "Masonic Capital" of the nation, what with the annual meetings of the Grand Masters' Conference, Grand Secretaries' Conference, George Washington Masonic National Memorial Association, etc., able and willing to perform the thousand and one services constantly required of the association, is an asset to any grand lodge, and (7) the complete divorcement of the association from any commercial activity, and its fraternal spirit of assistance to any Jurisdiction, member or not, have endeared it to Masonic leaders everywhere.

It is expected that several more grand jurisdictions will take action looking to joining or rejoining at their next annual communications.

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As our ancient brethren picked only the finest material with which to build the Temple of Solomon, so the modern investigator of Masonic Truth should select only those materials which will give him authentic and reliable information about the hidden meanings of Craft-lore.

No one man should aspire to become a Masonic encyclopedia. It is far better to have access to necessary data, than to attempt to carry it all in the mind. What the thinking Mason should do in his search for Masonic Truth is to gather up the threads of Craft tradition and symbolism, interpret them, and pass them on to others in their beauty and usefulness.

There are too many types and classes of Masonic books and periodicals to separate from this sea of Masonic journalism any special group of books as indispensable to the searcher after truth. It may only be suggested that it lies in the particular taste of the individual or group as to what books should be used in the pursuit of the Masonic Quest.

For the beginner in Masonic investigation, the very best "equipment" possible is a copy of Mackay's Encyclopedia, one good history, as many current Masonic magazines as may be afforded, and a looseleaf notebook, in which to record impressions, interpretations and notes of what has been read and heard. Using the encyclopedia for general data, and as a guide to topic selection, the Masonic history for background, and the collateral reading; to keep up to date developments of Masonry, it is possible to keep in tune with every phase of Masonic activity traveling from a general survey of Masonry to a specialized consideration of isolated Masonic topics.

Any reliable Masonic book firm will furnish lists of Craft literature for any need. Any individual or group may well start with the simple material mentioned, adding to his storehouse as necessity and finances permit.

Individuals and groups alike draw their facts from the same sources. They both differ, however, in the absorption of this material and the interpretation of the facts. Groups naturally have more discussion, and a wider variety of activity, while the individual, digging out facts for himself, builds a finished result which is productive of greater comprehension of the facts which were learned.

First impressions are lasting. What a man or group does during the first few weeks of investigation, will determine the progress made in the future. The enthusiasm with which the student sets himself to the task of mastering; the magic of Craft-lore, will influence

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him in the time when spontaneity has fled.

Simplicity is above all else necessary to Masonic investigation, and it is much easier to *make haste slowly* and build a stable foundation, than to tear down the structure and repair a fallacious and superficial groundwork.

NOTES

George Phillips, one of Kentucky's oldest Masons, died recently in his 91st year of age. He is survived by four children, one of whom is John L. Phillips, Pineville, Ky., who was grand master of the grand lodge of that state in 1933.

On March 7, 1934, about 200 members and their guests celebrated the 150th anniversary of the meeting of the formation of Mariners' Lodge No. 168, Province of Guernsey and Alderney, England. The founding charter was signed by the Earl of Antrim, then Grand Master of English Freemasons. R. Smith, who was initiated 55 years ago, and attended the centenary meeting of the lodge in 1884, was present.

Excerpts from some of the early minutes of the lodge are: members were fined 2s. for non-attendance, 6d. for whispering in lodge, or for uttering an oath.

Bishop William C. White, who has spent the last 38 years in China, 25 of which he served as Episcopal Bishop of Honan, has returned to Canada on account of his wife's health, and probably will not go back to China, as he feels his work there is accomplished.

He has been offered the post of professor of Chinese, which is proposed to be established at the University of Toronto, and also keeper of the Far Eastern Collection at the Royal Ontario Museum in that city. While in China, Bishop White received the Masonic degrees, and was elected to receive the thirty-third degree at the biennial session, October, 1933. This degree was conferred upon him February 21, as well as upon two others who have spent some time in the Orient, William B. Pettus and Manley C. Jensen.

A bill (H. R. 6620) introduced by Representative Sutphin, of New Jersey, in the present session of Congress to establish by national legislation the Ethiopian Supreme Council of the Universal Order of Free Masons (Ethiopian Rites Inclusive), was referred to the House Committee on affairs for the District of Columbia. The chairman of this committee, Marv T. Norton, of New Jersey, referred the matter to the Commissioners of the District of Columbia, who reported that there is nothing to preclude such an order incor-

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In light of this report, the committee saw no reason why the Congress should go through legislative formality of incorporating the proposed order.

NOTED MASONS PASS ON

Nicolas R. Capitaneano, former Chancellor of the Supreme Council of Rumania, died at the age of 63 years. Mr. Capitaneano rendered a valuable service to his country in public office as minister, deputy and senator.

Col. J. Carlos Carrera, Sovereign Grand Inspector General of the Supreme Council of Central America, died February 15.

Dr. Adolfo Mihalic, Sovereign Grand Inspector General of the Supreme Council of Yugoslavia, died at Zagreb February 11. Dr. Mihalic not only served his government in a high official capacity, but devoted many years to philanthropic activities. He was a well-known author, having written several Masonic works, and edited the *Monthly Bulletin*, official organ of the Grand Lodge of Yugoslavia, for 11 years. He became a Mason in the year 1892, and was 70 years of age at the time of his death.

SOME OLD MASONS

Cyrus W. Murphy, of Goodwin's Mills, Maine, a founder and member of Arion Lodge No. 162, of that city, was raised on October 25, 1863, in John D. Willard Lodge No. 250, III Manhattan, N. Y. Born in 1834, he celebrated his 100th birthday January 20, of this year. He served as master of Arion Lodge 1877-78, 1880, 1881, 1882 and 1883.

Another founder of Arion Lodge No. 162, now a member of Park Lodge No. 516, New York City, is Nathan Han-



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son. Arion Lodge was founded in 1871.
Hilan L. Bentley, who was raised
February 25, 1871, in Cincinnati
Lodge No. 706, Cincinnati, N. Y., re-
cently took an active part in raising
his great-grandson, Rodney A. Brad-
shaw, on the former's birthday, March
7. The grandson is the fourth gener-
ation in the line to join the fraternity.

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In charge of this priceless collection
is Bro. Hugo Tatsch, himself a serious
student of Masonic history, and the
author of many interesting articles, as
well as several excellent books on Craft
subjects. Brother Tatsch, however,
spends only a portion of his time at the
library, his principal business duties
keeping him in New York. His assist-
ant, Miss Muriel Davis, is on the job
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During the great celebration last
year in this city, a visiting librarian's
assistant from another state said to this
writer: "Librarians may not know much
about Masonry, but they *do* know where
to look for it." This was altogether too
modest a statement, for one cannot
come in daily contact with such a
wealth of literature, for instance, as
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of which is so essential to the well-
grounded Freemason.

The following paragraphs were kind-
ly furnished to the CRAFTSMAN by Miss
Davis, to whom the editor here proffers
publicly his thanks:

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The count cannot be exact until all
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Ima Dodo, asked if she was familiar with "Whistler's Mother," said no, but that she knew a yodeler's father.

And another looks upon the newest stamp as Postmaster Farley's idea of the way to pull the country out of the red—by putting Mother to work.

CIRCULATING REPORT

A private, walking down a street with his sweetheart, met a sergeant belonging to his regiment.

"My sister, Sergeant," said the bashful young man.

"That's all right," said the sergeant, smiling; "she used to be mine."

WELL, DID I?

After listening to the question asked witnesses by lawyers, one does not wonder that the witness sometimes becomes confused.

"Now, sir," said the counsel to the witness, "did you, or did you not, on the date in question, or at any time, previously or subsequently, say or even intimate to the defendant or anyone else, whether friend or mere acquaintance, or in fact a stranger, that the statement imputed to you, whether just or unjust, and denied by the plaintiff, was a matter of no moment or otherwise? Answer—did you or did you not?"

"Did I or did I not what?" asked the witness weakly.

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The dear old Scots lady was enjoying her weekly religious paper.

"Just fancy, Robert," she remarked to her husband, "it says here that for every missionary sent abroad, this country exported two thousand bottles of whiskey."

"Bless my soul," piously whispered the old gentleman; "what does the man do with it all?"

ADD LAST WORDS

Timid Referee at football game: "Now, the last thing I wish for is unpleasantness."

Player (seeing red): "Have you got any more last wishes?"

PRO IRISH

First Colleague: "Jiggers, here comes a speed cop."

Second Delt: "Quick, hang out the Notre Dame pennant."

NO DOUBT!

She: "Who was it said that one man was as good as another? Some Socialist I suppose."

He: "No, some old maid."

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NO DEPRESSION THERE

A negro who was the father of twelve children rocked in the same cradle, was putting the latest arrival to sleep.

"Rastus," said his wife, "dat cradle am just 'bout worn out."

"Tis 'bout gone," replied Rastus, "you all bettah get 'nother, and get a good one—one that'll last."

TOUCHE!

Yep, I had a beard like yours once, and when I realized how it made me look, I cut it off."

"Well, I had a face like yours once, and when I realized that I couldn't cut it off, I grew this beard."

SERVICE

Bellhop (after guest has rung ten minutes): "Did you ring, sir?"

Guest: "No, I was tolling; I thought you were dead!"

ERUDITION PLUS

A Boston teacher asked her class to name the 12 greatest men in the world. One boy wrote:

The Harvard football team 11

Babe Ruth 12

MISUNDERSTOOD

Who hasn't had the experience of being unintentionally misunderstood?

Mrs. Jones was spending a day in bed with a severe cough, and her husband was working in the back yard, and hammering nails into some boards. Presently his neighbor came over.

"How's the wife?" he asked.

"Not very well," said Jones.

"Is that her coughin'?"

"No, you fathead," replied Jones, "it's a hen-house."

IF AT FIRST—?

An old Ozark mountaineer woman has just baked her millionth biscuit. She attributes her success to the fact that dead men tell no tales.

BETTER BE SAFE

A man once owned a very old and lethargic bull-dog.

Drainage repairs being necessary, the first workman to arrive was a real "ole Bill," who came to the front door and announced to the maid that "there was nothing doing with that there dawg looking at 'im."

The owner went to the door to make peace and explained that the dog was quite harmless — "Why, the poor old thing couldn't bite; he hasn't a tooth in his head."

"Very like," said ole Bill, looking at the dog's gigantic jaw, "but I lay he could give yer a 'ell of a suck."

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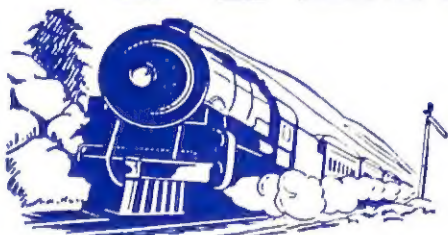
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